

A  
BRIEFVE SVRVAY  
AND CENSURE OF  
M<sup>r</sup> COZENS His Couze-  
ning Deuotions.

Prouing both the forme and matter of  
M<sup>r</sup> COZENS his Booke of *Private Deuotions*, or the  
*Honres of Prayer*, lately published, to be mecrely Po-  
pish: to differ from the priuate Prayers Authorized  
by Queene Elizabeth 1560. to be transcribed out  
of Popish Authors, with which they are  
here paralleled: and to be scandalous  
and preiudiciall to our Church, and  
aduantageous onely to the  
Church of Rome.

By William Prynne Gent. *Hospitiij Lincolnienfis.*

MAT. 7. 15, 16.

*Beware of false Prophets which come to you in Sheepes clothing, but inwardly they are rancening Wolves: Ye shall know them by their fruits.*

2 COR. 11. 14, 15.

*For Satan himselfe is transformed into an Angell of light. Therefore it is no great thing if his Ministers also be transformed as the Ministers of righteonsnesse, whose end shall be according to their works.*



Printed at London. 1628.

# BRIEF SURVEY AND GENERAL

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Printed in London. 1838.



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To the Right Honourable, the  
Knights, Citizens, and Burgesſes of  
*the Commons houſe of Parliament*  
*now aſſembled.*



Ight honorable, thrice  
worthy, and true Chri-  
ſtian Senators, your pi-  
ous zeale, and zealous  
pietie, in queſtioning  
ſome *Popiſh* and *Armini-  
an Bookes*, which have  
beene lately publiſhed  
(and I would I could not

ſay authorized and patronized: ) by ſome ſpu-  
rious and *Romanized*, if not *Apoſtatized* *Sonnes*,  
and *Paſtors* of our *Church*, to the iniquitation of  
our State, the hazzard of our Church, the pro-  
pagation of Popery and Arminianiſme, the be-  
traying of the truth, the encouragement of our  
Enemies, and the inexpiable blemiſh of our or-  
thodox and Apoſtolicall Religion; hath, as at firſt  
inuitd me to pen, ſo now emboldened mee to  
publiſh, and dedicate, this BRIEFVE SVR-  
VAY and *Cenſure of Maſter Cozens his cozening*  
*Deuotions*, to your Honours: if not to animate,  
helpe, or further: yet at leaſt to eaſe you in the  
*Anatomic* and cleare *Diſcouery*, of that virulent

## The Epistle.

<sup>a</sup> Nulla mag- and popish poyson, which is couched in the  
<sup>na</sup> Civitas diu veins, and cloaked vnder the Coule, and Saint.  
<sup>quiescere po-</sup> like habit of those new *Deuotions*, which now ex-  
<sup>test: si form</sup> pect, may neede, your doome and censure. As it  
<sup>hostem non ha-</sup> fares with *potent Stages* and *ample Cities*; that  
<sup>bet, domi inue-</sup> they can no sooner want an enemy abroad, but pre-  
<sup>nir, Lucie. Rom</sup> sently they finde and feele some foes at home: so hath  
<sup>Histor. l. 30.</sup> it of late befell our Church; who hauing secured  
<sup>Ret. 44. Arma</sup> her selfe against the feare of foraigne Enemies  
<sup>qua non habent</sup> by those *sundry victories* and glorious *Trophies*,  
<sup>hostem, sepius</sup> which her *Tyndall*, her *Fox*, her *Jewell*, her *Rai-*  
<sup>mo in ciuem</sup> nolds, her *Whitakers*, her *Fulke*, her *Perkins*, her  
<sup>conueruntur.</sup> *Abbots*, her *Whites*, her *Willer*, her *Morton*, her  
<sup>Casse. Polit.</sup> *Vsher*, and her other learned Worthies haue oft-  
<sup>l. 7. c. 14. p.</sup> times gained ouer *Romes Master Champions*, and  
<sup>672.</sup> greatest *Goliaths*, who proclaime vs. Victors by  
<sup>b Quam gra-</sup> their long continued silence: is now endangered  
<sup>ue (q. quam</sup> and almost surpris'd by *Conzning* and *Domesticke*  
<sup>acerbe est ho-</sup> foes, who in fighting for her, doe but waite a-  
<sup>stibus iam pro-</sup> gainst her: her foraigne peace, hath bred her  
<sup>fligatis, & ne-</sup> warres and iartes at home; and rais'd *a Tro-*  
<sup>minex aduer-</sup> ian Horse within her bowels, which is like to set  
<sup>so se oppone</sup> her all on fire at vnawares, vnlesse some showers  
<sup>audencie, vt ipsi</sup> of soueraigne Iustice quench her flames. Now  
<sup>nos oppugna-</sup> blessed be the God of heauen, who hath in-  
<sup>mus mutuo, &</sup> fused this Christian prouidence; and zealous  
<sup>sic latitiam in-</sup> care into your pious hearts, to single out these  
<sup>smicis atque</sup> willie and friend-seeming enemies of our Church,  
<sup>aduersum</sup> before you haue seized on those *rauenous* and  
<sup>praberemus.</sup> pressing *Wolues*, which prey vpon our State. What  
<sup>Theodoret.</sup> Authority and right a *Parliament* hath, to deale  
<sup>Ecclesiast. hist</sup> in Ecclesiasticall affaires; to patronize Religion;  
<sup>l. 1. c. 7.</sup> to vindicate & plead its cause: and to arraigne,  
<sup>c Non longe</sup>  
<sup>scilicet hostes</sup>  
<sup>Quereis no-</sup>  
<sup>bis, circumstis</sup>  
<sup>Undique muros</sup>  
<sup>Virgi. Eneid.</sup>  
<sup>l. 11. Intus ha-</sup>  
<sup>bes, quæ possis.</sup>  
<sup>Ouid. Met. l. 6</sup>  
<sup>d Virgil. Æ-</sup>  
<sup>neid. l. 2.</sup>  
<sup>e Quotusquis-</sup>  
<sup>que enim in-</sup>  
<sup>raditorem</sup>  
<sup>pauperum in-</sup>

CON-

## The Epistle.

conuent, and censure such, who violate the settled  
and receiued Doctrines of our Church; let  
*Christ Iesus* testifie: who informes his *Apostles*  
and *Saints*:<sup>f</sup> that *they should be brought*, not one-  
ly before *Councils* and *Synagogues*: but likewise,  
before *Kings* and *Rulers*; that is before secular  
Magistrats: not for temporall and State affaires  
onely: but for his namesake, and for bearing wit-  
nesse to his truth and Gospell: Whereby hee ad-  
mits, that temporall Magistrats, may intermed-  
dle with Religion, if occasion serue: Whence  
it was, that not onely *Christ himselſe*; the  
<sup>h</sup> *Prophet Ieremie*; <sup>i</sup> *St. Peter*, and other of the *A-*  
<sup>k</sup> *postles*; <sup>k</sup> *St. Iohn the Euangelist*, and sundry  
<sup>l</sup> *Christians in the Primatiue Church*, were  
conuented before temporall Magistrats for matters  
of Religion, to whom they wrote & made Apologies,  
in defence and iustification of their Religion:  
but likewise *St. Paul himselſe* was by the ve-  
ry *Iewes themselves* accused <sup>m</sup> before *Felix*,  
*Festus*, and *Agrippa*, for his very preaching and Do-  
ctrine; before whom he pleads his cause; and at last  
<sup>k</sup> appeals to *Cæsars* iudgement seate, euen in these  
particulars of Religion: which he would not haue  
done, had not Princes and secular Magistrats ac-

cessus aut su-  
tus est? Quid  
enim omnium  
aliud cognitum  
sublimium  
quam prescrip-  
tio iustitiam?  
aut quid aliud  
quorundam,  
quos taceo pre-  
fectura quam  
præda? Nulla  
liquidem ma-  
ior pauperum  
lorum est de-  
pauilio, quam  
potestas. Ad hoc  
enim honor a  
paucis emittitur,  
ut cunctorum  
vestigatione solu-  
atur. Quo  
quid esse in-  
dignus aut  
iniquus pa-  
uper? Reddunt  
miseri digni-  
tatem præda  
quas non e-  
merunt. Comerci-  
um nesciunt,  
et solationem  
sciunt: ut  
pauci illustren-  
tur, mundus  
eueritur.  
Vnius honor,  
eorum exci-  
dium est.

Veniunt per unumque noui nomen, noui episcopi arii a summis sublimitatibus uisiti, qui  
commendantur illustribus paucis ad exitia plurimarum: decernuntur hi nouis mi-  
nisteria, decernuntur noua indictiones: decernunt potentes, quod soluant pauperes: decer-  
nit gratia diuitum, quod perdat turba miseriorum. Ipsi enim in nullo sentiunt, quod  
decernunt. Salu. De Gubernat. Dei. l. 4. p. 104. 105. l. 5. p. 161. 162. f. Marke 14. 9.  
Luke 21. 12. 13. g. Mat. 27. 1. 2. to 26. h. Ier. 26. 9. to the end. & c. 3. 2. 37. & c. 38.  
i. Acts 4. 5. 6. to 24. c. 5. 21. to 42. c. 12. 1. 2. 3. c. 16. 19. to 25. c. 17. 6. 7. 8. c. 18.  
12. to 17. k. Euseb. Eccl. hist. lib. 3. c. 16. 17. l. Iustin Martyr. Apolog. 1. 16. 2. Tertul.  
Apolog. aduersus Gent. et ad Scapulam. lib. 1. Tatianus, Arnobius, Zozeman. Eusebi-  
us. Nicephorus. Sozrates, & the book of Martyrs, accordingly. m. Act. 24. 25. & 26.  
k. Act. 25. 9. 10. 11. 12.

## The Epistle.

Jurisdiction and Prerogative, as well in Church, as State affaires. Not to trouble you with the

<sup>1</sup> See Thomas of Walsingham, hist. Angl. Rich. 2. p. 256. 257.

*petition of Mr. John Wicliffe to the Parliament, in the time of Richard the 2. for the Reformation of the Clergie; for the weeding out of many false, and the establishment of sundry Orthodox points of Doctrine in our Church: his severall positions.*

<sup>m</sup> Ibidem. p. 205. 208. 209.

*That the Parliament or temporall Lords, might lawfully examine and discusse the State, & the disorders and corruptions of the Church: That they might lawfully and deservedly, (yea that they were bound in conscience,) upon the discovery of the Errors and corruptions of the Church, deprive her of all her Tithes and temporall endowments, till she were reformed. And that any Ecclesiasticall person, yea the Pope of Rome himselfe, might be lawfully accused, censured and corrected by Lay men: do sufficiently confirme your Parliamentary prerogative in matters of Religion: Not to recite the opinions*

<sup>n</sup> Defence of the Apologie. part. 6. cap. 2. division 1. pag. 522. o Christian subiection, & Antichristian Rebellion. part 3. usere the end.

*and Resolutions of two reuerend and learned Prælates of our Church <sup>n</sup> Jewell and <sup>o</sup> Bilson: who both acknowledge; that Ecclesiasticall or Church affaires, and matters of Religion, both may, and have been alwayes debated, determined, and settled in Parliament, as well in former, as in latter ages: Our Common prayer-booke, our Articles, and our Homilies, (in which the body of our Religion is included) which are all established and settled in our Church by <sup>p</sup> Act of Parliament: together with Articuli Super Clerum. 1. E. 2. 36. E. 3. c. 8. 1. R. 2. c. 13. 15. 2. H. 4. c. 25. 4. H. 4. c. 17. 2. H. 5. c. 7. 26. H. 8. c. 1. 2. 37. H. 8. c. 15. 28. H. 8. c. 10. 31. H. 8. c. 9. 14. 32. H. 8. c. 13. 26. 33. H. 8. c. 31.*

<sup>p</sup> 2. & 3. Ed. 6. cap. 1. 19. 3. & 4. Ed. 6. c. 10. 5. & 6. Ed. 6. cap. 1. 7. Eliz. cap. 2. 13. Eliz. c. 12.

## The Epistle.

32. 34. & 35. H. 8. c. 1. 35. H. 8. c. 5. 1. Ed. 6. c. 1. 2.  
2. & 3. Ed. 6. c. 1. 19. 20. 21. 23. 3. & 4. Ed. 6. c.  
10. 11. 12. 5. & 6. Ed. 6. c. 1. 3. 12. 1. & 2. Phil. and  
Mary. c. 8. 1. Eliz. c. 1. 2. 5. Eliz. c. 1. 28. 8. Eliz.  
c. 1. 13. Eliz. c. 12. 27. Eliz. c. 2. 39.  
Eliz. c. 8. 1. Iac. c. 4. 11. 12. 3. Iac. c. 1. 4. 5.  
7. Iac. c. 8. and sundry other Statutes, both in the  
times of Popery, (when as Clergy men had the  
greatest iurisdiction and command:) and since;  
for the *establisshing and setting of Religion; the or-  
dering of Ecclesiasticall persons and affaires; and  
the suppression of heresies and heretiques*: doe a-  
bundantly testifie: \* that the Parliament hath an  
ancient, genuine, iust and lawfull prerogative, to  
establissh true Religion in our Church: to abolish  
and suppress all false, all new and counterfeit  
Doctrines whatsoeuer; and to <sup>3</sup> question & cen-  
sure all such persons, who shall by word or wri-  
ting oppugne the settled and received Articles  
and Doctrines of our Church: what euer some  
ignorant or supercilious Clergie men (who can  
be content to merge and drowne themselves in  
secular Offices, and Employments, in lay and  
State Affaires, against the resolution of <sup>q</sup> sundry &

\* See Arti-  
cle, 37. and M.  
Rogers in his  
3. proposition  
on it.

<sup>3</sup> See Dr.  
Standish his  
case, an expresse  
& notable case  
for this pur-  
pose. Trin. 7.  
H. 8. Kelyway.  
fol. 181. & 186.

<sup>q</sup> See *Aposstols  
Canones. Can. 2.  
7. 80. 82. Clu-  
mensis Constit.  
l. 2. can. 6. Con-  
cil. Eliberim.  
Can. 19. Car-  
thag. 1. Can.  
6. 9. 3. Can.*

15. 4. Can. 18. 20. 51. 52. 53. Chalcedon. Can. 3. Turonense. 1. Can. 5. 3. Can. 23. Aus-  
lianense. 3. Can. 26. 4. Can. 23. Materanense. 1. Can. 11. 13. Toletanum. 4. Can. 30. 46.  
11. Can. 6. Constantinop. 6. Can. 9. Palatum. Vernis. Can. 16. Nicenu. 2. Can. 10. Fer-  
tulense. Can. 6. Cabillonense. 2. Can. 5. 6. 11. 12. Moguntinu. Can. 10. 12. 41. <sup>q</sup> sub Ra-  
bano. Can. 13. Rheimsense. Can. 29. 20. Agnoscian. Can. 85. 93. 100. Parisiense. l. 1. cap.  
28. Melidense. Can. 49. Wormatense. Can. 67. Synod. 8. Oecumene. Can. 2. 4. Triburi-  
ense. Can. 27. Coloniense. part. 2. l. ap. 25. 30. 31. Lateran. pars. 1. cap. 13. part. 17. <sup>q</sup>  
Can. 106. Reformat. Cleri. Germanic. cap. 4. Synod. Augustens. cap. 10. Concil. Tri-  
dent. Sess. 21. de Reformat. cap. 2. Sess. 23. cap. 1. Sess. 25. cap. 17. See *Gratian. Causa.*  
23. *Quar. 3. Reger. Ronedon. histo. Angl. p. 58. 9. 196. Hierom. Epist. ad Nepotianu.*  
*Decreta Pelagii. cap. 17. Suidas Concil. Tom. 2. p. 295. Ref. supra Nichilai. 1. Tit. 10.*  
*cap. 8. 9. Bernard de Consid. l. 3. c. 1. 2. l. 4. c. 2. See Thomas c. ff. Walsingham. histo. Angl.*  
*p. 181. Topodigma Neustria p. 132. Where vpon the petition of the Lords in Par-  
liament. a. 5. of Ed. 3. all Bishops and Clergie men were deprived of all their tempo-  
rall offices,*

be

## The Epistle.

r Perpetuity  
of a Regene-  
rator mans e-  
state: The  
appendix to  
the Epistle to  
the Reader.  
f Theodor. et.  
Ecel. hist. lib.  
1. c. 23.  
t Theodor. et.  
Ibe. 2. 4.  
v Munster Cos-  
mogr. 4. c. 32.

x Extant libri  
quos adhuc  
laicus recen-  
tissimus mea  
conversus  
conscripti, &c.  
Contra Iulian-  
um. l. 6. c. 4.  
Tom. 7. part. 2.  
p. 508.  
y August. de  
Animas eius  
Origine. l. 2. c.  
1. 2.  
z Euseb. Ecel.  
hist. l. 6. c. 19.  
20. 21. 22. 23.

famous Councils, which prohibit it.) do mutter and  
object against it. What right or calling Laickes  
haue to write of matters of Religion, I haue fully  
discussed in a former Epistle: onely let me adde  
to this; (to anticipate the enuious and malign-  
ant Cauils of some peeuish Diuines, who would  
monopolize Diuinity to themselves alone :)  
that Laicks euen in the Primitiue Church, haue  
not onely conuerted whole Nations vnto God:  
witness the Indians conuerted by Frumentius;  
with the Iberians, and Bulgarians, reduced and  
brought home to God from Paganisme, by two Chri-  
stian women; (a thing well worthy obseruation:)  
but likewise written of points and matters of Di-  
uinity with publike approbation. Not to record  
those 16. ancient lay-writers in the primatiue  
Church, recited by me in another place. S.  
Augustine himselfe informes vs in expresse  
 termes: x That hee penned and published sundry  
bookes and Treatises of Diuinitie which are yet ex-  
tant, whiles he was a Lay-man, not entred into Or-  
ders. To passe by y Vincentius Victor a young  
Laicke, who wrought three seuerall Treatises of Di-  
uinity, which S. Augustine answered, together with  
whole Catalogues of moderne lay-Authors  
which I might enumerate: I shall ground and rest  
my selfe with that one famous example of Ori-  
gen: who did not onely z compile many Commen-  
taries on the Scriptures, and sundry other Treatises  
of Diuinity being yet a Lay-man, for which hee was  
honoured and respected farre and neere, of all the  
learned



## The Epistle.

learned and godly Bishops of his age, who were glad  
to learne Divinity from him: but <sup>a</sup> did likewise dis-  
pute, and expound the Scriptures in open Church  
unto the people, being yet not called to the Ministerie, at  
the earnest suite and intreaty of the Palestine Bishops:  
For which fact of his when he was blamed and censured  
by one Demetrius; (a pragmaticall Clergie man as  
it seemes:) as being an unheard of practise and pra-  
fident; that Lay-men should teach in the Church in the  
presence of Bishops: Alexander then Bishop of Ierusa-  
lem, and Theoctistus Bishop of Casarea wrought thus  
unto Demetrius in defence of this fact of Origen: that  
he had reported a manifest untruth: when as there  
might be found such Lay men as had taught the people  
in open Assemblies, when as there were present learned  
men that could profit the people, and more over holy Bi-  
shops at that time also exhorting them to preach: for ex-  
ample sake; at Laranda Euelpis was thus requested by  
Neon; at Iconium, Paulinus was thus requested by Cel-  
sus; at Synada, Theodorus was thus requested by Asi-  
cus, who were no Clergie men, but godly brethren: It is  
like also (say they) that this was practised in other pla-  
ces: So that by all these pregnant proofes and testi-  
monies, it is cleerely evident, that not onely your  
Honors being but Lay-men may proceed iudicially:  
but I my self being <sup>b</sup> but a Laicke may goe on minist-  
rially; to surer and censure these Cozening and Po-  
pish Devotions, as farre forth as they vary from the  
Scriptures, and the established doctrines of our  
Church.

Go on therefore, you Christian Heroes, and vali-  
ant worthies of the Lord, to vindicate the cause, and  
Doctrines of our Church, against those Covenant  
treacherous and rebellious Sons (if Sons) of hers, who

<sup>b</sup> See Doctor  
Sparkes An-  
swer to Albi-  
nes, cap. 13.  
Bishop Billson  
of Christian  
subiection and  
Antichristian  
rebellion: part  
3: neere the  
end:  
And Bishop  
Vithers Prz-  
face to Sir  
Christopher  
Sybthorps  
booke, I accor-  
dingly.  
Nihil itaque  
indignum vel  
dolendum si  
quicumque de  
dumis qua-  
rat, sentiat,  
proferat: cum  
non disputantis  
auctoritas, sed  
disputationis  
ipsius veritas  
requiratur:  
atque etiam  
quo in perisio,  
sermone, hac illi-  
stior ratio est  
Ministri, La-  
icis: Oratio.

## The Epistle.

*c. Altera manu  
ferunt lapidem  
dum panem  
officiant al-  
tera, Plauti.  
An. M. A. 1.  
13. 1. p. 82.*

*d. Ier. 8. 22.*

*e. Cantic. 5. 7.*

*f. Heb. 3. 1.*

*1 Cor. 16. 20.*

*Ephel. 6. 23.*

*1 The. 5. 26.*

*1 Iohn. 3. 16.*

have betrayed her with a kisse and wounded her with  
one hand, whiles they seemingly embrace her with the  
other : and the God of heaven shall be with you. And  
haue you not cause enough, (yea is it not now high  
time) to execute your power, and display your zeale,  
in the cause and quarell of our Church : doe not her  
goared sides, her bleeding scarrs, and festered sores,  
now need, nay craue your helpe and cure ; since  
there is no balme in Gilead, at least no good Physitian  
here, to suppel and kind vp her wounds ? Since shee  
hath few Priests or Prelates, for to pittie her, fewer to  
succour her in her present dangers ? Alas, where are  
the learned, reuerend, humble, stout, and zealous Pra-  
lates ? where are the Ecclesiasticall or High-com-  
mission Courts ? where is the Conuocation or as-  
sembly of the Prophets, that either do, or dare apply,  
a salve or plaister, to her homebred maladies ; ora-  
uenge her of those treacherous, corrupt and Coze-  
ning watchmen, who haue smitten her to the heart,  
and almost betrayed her to her Roman enemies ?  
What Bishops Consistory, what Conuocation-house, or  
High-Commission Court, haue lately questioned, cer-  
sured, suspended or degraded, a Mountague, a Cozens,  
a Jackson, or a Manwering ? a Papist or Arminian ?  
a Nonresident, or carelesse Pastor, who neuer feeds  
his flocke ? a iouiall or good fellow Minister, whose  
Tobacco-pipe is his Psalter, and his Canne, his Text :  
or a rayling and inueying Shemie, whose sermons are  
but bitter, prophane, and poysonous Satyrs agai<sup>st</sup>  
the practicall power, and forwardest Professors, of  
Religion ; whom he reuiles and scoffs at vnder the  
name of Puritans, or holy Brethren ; as a phrase which  
the holy Ghost doth oft times vse ? What Popish or  
Arminian bookes ; what Iesuiticall Treatises, or Ro-  
mish



## The Epistle.

with prayer-bookes, Portuasses, and Mannualls,  
 (which haue beene lately scattered) and printed here  
 among vs in *great abundance*; ) haue beene of late an- g See Good  
 ticipated, prohibited, or suppressed by them; though Catalogue of  
 it be their proper Office to forestall, and crush them of Popish  
 in the shell? Nay shall I speake the *truth* vnto your bookes, that  
*Honors*, (which I beseech you to lay neer your hearts haue beene  
 or else farewell Religion: ) what Popish and Armi- lately printed  
 nian bookes haue not beene yented, yea, countenan- and dispersed  
 ced, authorized, and borne out of late, against all op- here in Eng-  
 positions whatsoeuer, by some who say they are, land.  
 (and I would to God they were,) the *Fathers* of our h Maluerim  
*Church*, and *Pillars* of our *Faith*: haue not M. Mann- veris offendere  
 tagues two Popish and Arminian Bookes, (though quam placere  
 questioned thrice in Parliament,) beene licenced and adulando. So-  
 approued at the first by some, (I say not by such who becca de Cle-  
 had then Authority, though since they haue had mentia. cap. 2.  
 their *Interregnum*: ) and since not onely not quæsti-  
 oned nor inhibited sale: but euen patronized, iusti-  
 fied, and protected by force and sinister practices, a-  
 gainst all aduerser powers? Was not the way and  
 passe to the presse blockt vp at first against al such,  
 whose zeale and piety to the publicke weale and  
 safety of our Church, had caused them to take vp  
 pen and paper armes against his *Popish*, and *Armini-*  
*an* Doctrines: and haue not all their Orthodox and  
 pious workes which past the Presse by stealth or o-  
 therwise, beene questioned and prohibited, since the  
 vnhappy breach of the last Parliamentary Assembly,  
 though they were tainted or accused of no Heresie,  
 Scisme, False doctrine or Sedition? Was not reue-  
 rend Bishop *Carltons* booke, though backed with the  
 ioynt Attestation of that learned Prelate, Dr. *Dauenant*  
*Bishop of Sarum*, Dr. *Ward*, Dr. *Goad*, & Dr. *Bel, Canquell*,

## The Epistle.

our selected *Dort Diuines*: together with *Dr. Suckliffes*  
*booke*, *Mr. Rouse his booke*, *Mr. Burtons booke*, *Mr. Tates*  
*his booke*, *Mr. Wottons booke*, *Dr. Goads Paralell*, *Doctor*  
*Feasties Paralell*. (to omit my owne poore *Treatise*  
*of Perseuerance*, which though it were licensed and  
reprinted, is yet suppressed and called in, vpon no  
doctrinall nor iust exceptions :) inhibited, cald in  
and seized on, vnder the bare pretence of not being  
licensed, but in truth because they did oppose *Mr.*  
*Mountagues* Popery and Arminianisme, (which the  
Parliament it selfe tooke notice of,) & displaid both  
it and all his treachery and falsehood to the world?  
and were not all the Printers and Stationers, which  
were the instruments to publish them vnto the  
world, conuented *Ex Officio*, before the High Com-  
missioners, (where they were glad to buy their  
peace at last) for their good seruice to our Church  
and State, in printing and divulging all these booke,  
to the affronting and suppressing of his spreading er-  
rors: Since these old stirs and garboyles, haue not  
these *private deuotions and houres of prayer*, whose  
*Censure and Suruay*, I here doe humbly tender to your  
*Honours*: beene licensed in a speciall manner for the  
presse, each with an affixed and printed Approbati-  
on, (like that of *Dr. Whites*, to *Mr. Mountagues Ap-  
parell*;) and since its publication, so guarded and sup-  
ported by Authority, though fraught with 20. scue-  
rall points of Popery, and patched vp of Popish  
ragges and reliques: that neither the complaints and  
cryes of men against them, nor the voyce and pre-  
sence of a Parliament, could yet moue any of our  
swaying, grear, and zealous Prælates to suppress  
them, or passe a doome of condemnation on them:  
who now in stead of Answering, and inhibiting  
them,

## The Epistle.

them, doe not onely deny to licence, but likewise diligently suppress and intercept all Answers and Replies vnto them, as the intercepting M<sup>r</sup> *Bartons* Answer at the Presse, and the detaining of the Copie of this my present *Censure* in the Licensers hands, who will neither licence nor deliuer it, do abundantly testifie.

And is it not then high time for your *Honours* to engage, bestirre, and shew your zeale in the cause, the quarrel and patronage of our Church and Faith, when *Papery* and *Arminianisme* are growne now so potent, so head-strong, so impudent, sawcy, and audacious, as to ouer-top, controll, affront and beard the very truth and *Doctrines of our Church*; to \* stop their pleas, and barre their passage to the Presse in a peremptory and presumptuous manner, even whiles the Parliament doores of Iustice stand wide open to heare their pressures, and auenge their wrongs; bidding particular and personall defiance to these two spreading and combinings errors and their chiefe Abbettors, which threaten ruine and surprisall to them? When those *Consistories* and *High-Commission Courts*, which should bee Sanctuaries, Shields, and chiefe Protectors to them, against domesticke vipers, which gnaw our their bowels; and those from whom they might expect and iustly challenge, the greatest fauour, aide, and best support; are now so farre from shielding and assisting them against their *Mountebanke, Coxenins*, and domesticke Opposites: that they doe even bend themselves against them, in intercepting all supplies which priuate louers would impart vnto them; in silencing, questioning, and clubbing downe

\* *Temeraria,*  
*falsa & impia*  
*dicta esse solent*  
*sed argute, re-*  
*probate: Nam*  
*Interdicere*  
*scripta, & pub-*  
*licatam velle*  
*submergere*  
*lectionem non*  
*est Deos defen-*  
*dere sed ver-*  
*itatem testifica-*  
*tionem timere*  
*Arnob: Adu:*  
*Gentes, l: 3.*  
*p: 104.*

## The Epistle.

such by force, who take vp armes in their defence against their personall, homebred, and professed foes? Alas, whither should our poore distressed Church, or our Religion flee? where should they seeke for succour and reliefe in this their forlorne & distressed condition; when as they are so forsaken of their owne indeared & most ingaged friends, that few of them haue eares to heare, or hearts to pittie their pressures and most iust complaints; and fewer courage, hands, or strength enough, to ease or quit them of these pressing, opressing, and suppressing vulturs, which rent and teare their liuers and their inmost parts? To you, to you alone (right *Christian Senators*, and *valiant worthies* of the Lord) they now addresse their tongue-tide grieuances, and silenced complaints: to you they flye for present succour and redresse against their aduerse and preuailing powers; and now implore your aide, your iustice, doome, and finall sentence, (euen with silent sobs and mournfull teares, because their mouthes are closed and shut vp,) against those open & professed enemies whose works and writings haue betraid their cause: and those tyrannicall vsurping powers, who haue enioyn'd them silence at the Presse, and intercepted or reiected all those *Counterplees*, *Answers*, and *Rebutters* which haue beene tendred, or drawne vp by any to vindicate their right and cause, against homebred and perfidious Opposites: And can you then denie their importunate, flexanimous and most iust requests, which you haue so readily and cheerefully embraced at the first, without Petition? Blessed be God, your zeale and courage for Religion are so eminent and intense already, that they neede no spurs of mine

## The Epistle.

to quicken or excite them, to so necessary and pious a worke: Therefore leaving all needlesse exhortations and encouragements to set on these requests, I shall briefly glance vpon the best and speediest meanes of disengering our Church of all her present grievances; of rescuing her restrained Doctrines from their Egyptian thraldome; of reinuening them in their former priuiledges, and quitting them from all future dammages, incroachments, and inuasions whatsoeuer; which meanes I here humbly prostrate and submit to your mature, graue, and pious wisdomes, which haue no such Pole-star to direct them as themselves. The meanes which I shall meekely offer and propose to your refined iudgements for this purpose, are:

First, to suppress those *Papish Devotions, and Arminian Treatises*, which haue beene published of late among vs by approbation and authority: and to expiate, defecate, and purge out their *Romish* and *Arminian* drosse and filth, at least by fire; that so they stand not as Records against vs, to the shame, the weakning, or betraying of our Cause, and Church.

Secondly, to lop off those *putred, gangrend, festred* and contagious members, who are like *a to putrifie* and leauen and infect the whole intire body of our Church: and haue already sowne by their pernicious writings the *Tares of Popery*, and *Cockles of Arminianisme* which sprout vp apace, amidst the Wheate and pure Doctrines of our Church: that so their *exemplary* and open punishment, may deterre all others, from the like audacious, scandalous, treacherous, and pernicious attempts.

Thirdly, to inquire out, the roots and great-bulkt trees

I  
P *Constita prius  
sentanda: sed  
immedicabile  
vulnus ense re-  
sistendum est,  
ne parisynera  
trahatur Oui.  
Metamop. l. 1.  
q. Graex totius  
in agris, minus  
scabie cadit: Et  
porrigine porci,  
vnaque con-  
spicitur, liuorem  
ducit ab vna.  
Iuuen. Satyr. 2.  
Cum ferunt  
vnum non v-  
rum fulmina  
torrent. Iun-  
daque percusso  
turba saeuere  
solet. Ouid. de  
Pont. l. 3. ele. 3*

## *The Epistle.*

trees which nourish and support those limbs and vnder-branches, which haue thrust forth these buds of *Poperie*, and blossomes of *Arminianisme*, which your flaming zeale and feruency to Religion, are like to scorch and blast before they come vnto maturity : to discry those superiour spheeres, and vppermost wheeles which moue those lower and inferior Orbs, which now run out of course ; to search those Dens and Burrowes out, which harbour and protect those  
: *Care. 2. 15.* *s* little Popish and Arminian Foxes, which now spoyle our Vines, and offer violence to their tender Grapes : and to discouer those higher Springs, and poysonous Fountaines, which send out those muddy, bitter and vnwholsome streames, which doe not water, but poyson and defile our Church. Certainly, these budding branches whose Popish and Arminian fruits you now examine, receiue their sap, their nourishment, and support, from some greater Trunkes and deeper Roots, which must be felled and stockt vp, before these bitter fruits will fade or fall. These petty Orbs and vnderwheeles, which haue made such irregular motions, and commotions in our Church ; deriue their deuiations, from some higher & superiour spheeres ; which must be rectified, and reduced to their true and proper motions, before the lesser Planets, and clocke-wheeles of our Church will moue aright. These little Foxes, haue some strong and mighty Burrowes, wherein to shelter and repose themselves, which must be stopped and demolished, before the Grapes, the Vines and Vinyard of our Church be freed from their inuasions : These poysonous, muddy, and polluted riuulets, descend and flow from greater streames, and higher Fountaines :  
which



## The Epistle.

which must be knowne, dammed, and dried vp, at least diuerted; or else the waters of our Church will still be venomous, slimie and vnwholesome. And till all this be well accomplished, you shall but onely skinne, (and *so increase*) not heale and cure the festred sores and wounds of this our Church; which will soone breake out againe with greater torment, and lesse hopes of cure.

*u. Alitur viti-  
um, crescitque  
regendo. Virg.  
Georg 1.3. Mul-  
ta dum leniter  
corrigitur,  
sapius maiora  
consequatur.  
Concil. Cabi-  
lonense 1. c. 19*

Fourthly, to examine and finde out the cause (if it be not like the head of *x Nilus*, *unsearchable and past discovery*, though *y some*, *record the contrary*;) why Popish and Arminian bookes haue now of late beene published, printed, and countenanced by Authority, and not suppressed as they ought to be? why there is now such diligent and daily search at Printing-houses, to anticipate and stoppe all *Answers to M<sup>r</sup> Cozens* his, or *M<sup>r</sup> Mountagues* Bookes? from what originall grounds, and whence it comes to passe, that the seuerall *Answers* and *Replies* to *M<sup>r</sup> Mountagues Gagge*, and virulent *Appeale*, were denied licence at the first, and since surprized and call'd in, though there was neither matter of Hæresie, Schisme, false Doctrine, or Sedition in them, but onely a bare defence, and positive iustification of the established Doctrines of our Church, oppugned and traduced in those Arminian and Popish Bookes of his, which were neuer yet so much as once inhibited or questioned but in Parliament? and who were the principall Agents and Factors in this worthy seruice, of suppressing all these *Answers*? The crucicating and discussing of these intricate and perplexed *Quærees*, (a taske which well befits a Parliament) may happily reueale a world of treachery, and

*4  
x Herodotus:  
Euterpe: sect:  
42, 43, 44.  
Strabo: Geog:  
1. 17. Diodor:  
Sicul: Bibl:  
hist: 1. 1: sect:  
32: Lucan:  
Pharal: 1: 10:  
y Pure: Pilgr:  
lib: 2. c: 19:*

A

vnfold

## The Epistle.

vnfold a deepe, obstruce, and hidden *Mysterie of Iniquitie*; yea, it may chance to shake and ouerturne the very pillars, and foundation stones of the *Roman* and *Arminian* Faction, if it be but prosecuted, sifted, and ventilated to the full.

5 Fifely, to prouide; that all such vnauthorized *Answers* and *Replies*, consonant to the established Doctrine and discipline of the Church of *England*, which haue beene giuen to M<sup>r</sup> *Mountagues*, or any other such Popish or Arminian Bookes, and since suppressed; may be henceforth lawfully printed and dispersed without controll, to counterplead and beat down *Popery* and *Arminianisme*; and to giue publike testimonie and satisfaction to the world, that how euer some haue lately broached, yet that our Church disclaimes and disapprooues their Popish and Arminian Doctrines. And withall, to secure the Authors, Printers, and Dispersers of all such Answers and Replies, from all High-Commission suits, and other troubles and vexations whatsoever: Else none will euer dare to write or print hereafter, in the defence and quarrell of our Church and Truth, in hard and euill times (from which God keepe vs) when Popery and Errour shall haue all, and Truth no sway, nor licence for the Presse; For \* *what encouragement can men haue to write*, or to shew themselves actiue for the Churches good, when they shall haue no other reward nor gratification for their paines and industry, but *High-Commission Suits* and troubles: but heauy fines and mulcts, or long and tedious imprisonments and restraints (which is all the encouragement, reward, and thanks that some haue found:)

And if no writers to vindicate Religion, the Truth

and

\* *Quia enim*  
*virtutem am-*  
*plius scripsim,*  
*gramia strol-*  
*lus? Luenaal:*  
*Satyr: 10.*



## *The Epistle.*

and Churches cause, when as they are opposed, by authoriz'd writings; then Truth, Religion, Church, (yea State and Kingdome, which fall or stand together with them) will soone be ouer-grown with Hæresies, Errours, Schismes, Pactions, and false Doctrines, and so brought quite to ruine.

Sixthly, to take some speedy course, to inhibit the publishing and diuulging of all Popish and Arminian Doctrines, either by word or writing, vnder seuerer mulckts and penalties: and to establish some good and settled course, for the inhibiting & suppressing of all scurrilous and prophane Play-books, Ballads, Poems, and Tale-bookes whatsoeuer: and the free and speedy licencing of all such orthodox, learned, and religious Tractates, as shall be thought necessary, meer and worthy for the Presse: that so Schollers may be encouraged to write and study vpon all occasions for the Defence, the propagation and advancement of Religion; and not discouraged as they haue beene of late, because all their industry and labour is but lost, and buried in silence and obliuion, for want of licence and authority to diuulge them in due season, for the publike good.

Seauently and lastly, to take speciall care and Order, that the two famous *Vniuersities* of our Kingdome (the very nurseries and seed-plots of our Church) may be defæcated and purged, from all poysonous, *Popish*, and *Arminian Doctrines*: and that all such Heads and fellowes of Colledges, together with all our other Diuines, who are either notoriously knowne, or iustly suspected, to be the chiefe Abbettors, Heads, or Patriots of the *Arminian*, or *Popish* cause or Faction, may be speedily conuicted

A 2

before

## The Epistle.

before a selected Committee, assisted by some orthodox, choyce and prime Diuines and Prelates: to be there interrogated and examined, in all the now controuerted points of *Papery* and *Arminianisme*: and vpon their iust conuiction or attainder of all or any of the foresaid Points, to be enioyned a particular and open recantation of them in writing (to which they shall subscribe their names) so farre forth as they are dissonant either from the *Homelies, Articles*, and established *Doctrines* of the Church of England, or Ireland; or from the *fiue Conclusions* and *Resolutions* of the *Synod of Dort*: or else vpon refusall of such recantation and subscription, *to be immediately deprined of all their Ecclesiasticall and spiritual promotions whatsoeuer.*

*y Tutius est  
has offendere  
quam demer-  
uisse. Seneca:  
de Beneficiis,  
l: 2: c: 24:*

These are the wayes & courses in my raw conceit (which I humbly submit to your maturer iudgements :) to quit and free our Church and our Religion from all their present: and to bulwarke, and secure them against all future homebred opposites, and pressures whatsoeuer. Now hee who hath put that zeale, that care and courage into your pious hearts, as to ingage your selues in the defence and patronage of our Church and Faith, which are now beset, and violently assaulted, by troops of forraine and domestique Enemies, who would spoyle and cheat vs of them to our faces: inspire you with such heauenly wisdom from aboue, as may pitch you on the speediest, best, and safest proiects, for the extirpation and suppression of all their open or concealed Foes; the vindicating of their former purity & freedom: the establishment of their future peace: & the perennious preservation and propagation of that  
pure

## The Epistle.

pure orthodox & sincere Religion which we yet enjoy. Which Religion, as it is the breath and fragrant odor of our nostrils; the delight and pleasure of our eyes; the sweetest harmony and musick to our eares; the most luscious hony and Manna to our pallats; the most ravishing ioy and satisfactory contentment to our hearts: (the onely food, the essence, life and being of our soules; the grand procurer of all our outward comfort and prosperity; the onely Author of our peace and welfare; the most transcendent glory and honour of our Nation; the brazen wall, the strongest fence and bulwarke of our kingdome; the chiefest dread and terror to our Enemies; the sole encouragement and comfort of our Confederates; the fundamentall prop and pillar of our State; the onely pawne and euidence of our future hopes and happinesse; and the onely polestar, way and passage to conduct and lead vs vnto Christ, to God, to heauen and eternall blisse: (all motives for to prize and hold it fast, in these degenerating, declining & reuolting times:) so if we once but slacke our hold, or let it goe. (it being the very rocke on which our Church, our kingdome, and we all do rest and Anchor:) both Church and State, our selues, our soules, and all we now possesse are wrackt, and lost for euer. Wherefore right Christian *Worthies*, what euer becomes of other outward *Privileges* and *hereditary liberties* (the violation or losse of which you cannot brooke with any patience; where as the condescending vnto them alone, would win your hearts and purses too;) be sure to hold fast and guard this maine foundation whereon our Church, our kingdome, and we & ours stand, against all *Cozening* vnderminers and *Fanxes* whatsoeuer,

*a Cito indignatur libertas si opprimitur.*

*Nemo plus impetrat a libero quam qui seruare non cogit: Hierom. Epist. 62. cap. 2.*

*Ipsi Britanni dilectum ac tributa, imperii munera impègre obiciunt si iniuria absint: has aegrè tolerant iam domiti & parant, nondum ut seruiant: Tacitus: Agricoll. vita: cap. 5.*

## The Epistle.

b Psal: 56, 11:

Psal: 18, 6:

c 1 Cor: 3,

21, 2:

2 Chron: 20,

15, 17, 22:

Judg: 1, 20.

d Rom: 8: 3 1.

who labour for to blow it vp : If this bee safe, our Church, our King, our Kingdome, our liues, our goods, and liberties are all secure; we need not feare, what *Spain*, what *France*, what man can doe vnto vs: For then *God is ours, Christ is ours, the holy Ghost is ours: Angels, and Men, and all the hostes and creatures of heauen and earth, yea earth and heauen it selfe, and all is ours: all these will take our parts, & plead our cause against our Enemies; and if these be for vs, who, what can be against vs?* But if this be once endangered or rased but a little, O then we sinke, we droope, wee perish: our God, our Crowne, our peace, our glory, our wealth, our liberties, and all those sundry magazines, and heapes of blessings which we now inioy, will forthwith take their wings, and flie away, and leaue vs destitute, helpelesse, hopelesse & forelorne, in those ouerwhelming floods and bitter stormes of misery, bondage, sorrow, want, and woe, which shall euen breake our hearts, and crush our bones, and sinke our soules in endlesse horror and despaire. O therefore looke betimes to this Foundation, which now begins to shake, to totter, and moulder by degrees; settle but this aright, and roote out all those domestique *Romane* and *Arminian* Pioners, whodig so deepe and fast, to vndermine it; and then both Church and State will soone be settled in their former peace and happinesse: O consider, that the present totterings, declinings, and ruines of our State, arise but from the wauerings, wastings, and backslidings of our Church: Our State & kingdom now decline so fast, & hasten to the period of their former glory; because our Church, our faith, our loue to God & our Religion, lose their ground: Our Realme

is

## *The Epistle.*

is full of factions, & diuisions, because our Church is so: *Papery, Arminianisme, False doctrines, sin,* & al phantasticke haue ouerspred our Church, yea wasted & corrupted our Religion: no wonder then if pressures, greiuances, losses, crosses, penury, misery, beggery, shame, and a world of other euils do now annoy our State: Our State Enemies, are no other but our Church Enemies; our State greiuances, are but the fruites and issues of our Church annoyances: O therefore curbe, purge out, and quite suppresse, the *Achans*, Errors, and great Annoyances, which trouble, oppresse and vndermine our Church, and our Religion; and then our State and Kingdome will be settled, and freed from those many pressures, miseries, and afflictions which they now sustaine; and not before. In vaine is it to mend the tiles and vpper roomes, till the Foundation be repaired: in vaine doe any labour to repaire the decke, whiles the keele is full of leakes; whiles the head or heart is sicke, the other members cannot prosper. Neuer looke that our heart sicke, dying, and decaying State should thriue or flourish, till our Church bee healed and recouered: Goe on and hasten therefore with this maine and weighty Cure, and haue a speciall eye to this great Cozening and infectious plague-fore, whose brieft *Suruay and Censure*, I here in all humility present and tender to your Honours: and the great Physitian both of soule and body, so blesse and ayde you in all your good endeauours; that all the festring wounds and sores of our gangrend & consuming Church & State, may now receiue a full, compleat, & present Cure, & be reduced to their perfect heath & soundnesse:

# The Epistle.

d Ifay 51. : *nesse : that so our wildernesse may be like Eden, and  
 our Desart as the Garden of the Lord : that our wast  
 places may be comforted, & all our languishing, sad, and  
 drooping hearts replenished and quickned vp  
 againe with ioy and gladnesse ; with thanksgiuing  
 and the voyce of melodie : that you, and I,  
 e 2 Chron: 7. 10: and all the people of the Land, in the period and per-  
 close of this your great Assembly ; may be sent away  
 vnto our tents and habitations glad and merry in heart,  
 for all the goodnes that the Lord hath shewed vnto Dauid  
 and Solomon ; to our King, our Church, our State, &  
 to Israel, we his people, by this your happy, and much  
 desired meeting : and let all that loue our Dauid, our  
 Solomon, or our Israel say : Amen.*

*Your Honours in all humility,  
 seruice, and respect.*

WILLIAM BRYNNE.





A  
BRIEFE SVRVAY,  
AND CENSURE,  
OF  
Maister COZEES His  
Couzening DEVOTIONS.

**I**T hath alwayes beene the beaten roade, and method, of all Heretiques, and seducing Spirits, in all the ages of the Church : to (a) *Dulcerate their Venomus*, Harsh, and bitter Potions, with Lushious, and sweete Ingreedients : (b) *Nemo venenum temperat felle & helioboro, sed conditis pulmentis, & bene saporatis*, saith Tertullian : Heretiques, and false Teachers are alwayes cunning Apothecaries : they neuer temper their Poysons with Gall, or Colloquint : but with the best, and pleasantest Conserues : their venome lurkes in Honie Potions, that so men may swallow it downe with greater greedinesse, and lesse suspition.

(c) *Viperium obducto potamus melle venenam.*

Heresies, and false Doctrines, (yea, (d) *all euill things Whatsoeuer*,) as they are of an Odious, so likewise are they of a Timorous, and Bashfull disposition : they dare

B

(e) not

a *Venena non dantur nisi melle circumlita.* Hierom. Epist. 7. cap. 4.  
b *De Spectaculis*, c. 27.

c *Proffer Aguit de Providentia* Lib.

d *Omne malum aut timore, aut pudore natura persuadet.* Tertul. Apolog. ad Gæt. cap. 2.

e Error per  
ipsum non o  
stenditur, ne  
denudatus de-  
prehendatur :  
sed amitu  
splendido calli-  
dè ornatur, vt  
ipsa veritate  
verissem e  
exhibere vide-  
atur imperiti-  
oribus, per ex-  
ternam appa-  
rentiam. Iren.  
Adu. Hær. l. i.  
Proamio.

f Abscondunt  
omnes hæretici  
et operiunt  
mendaciorum  
suorum dogma-  
ta, vt sagittæ  
in obsuro re-  
ctos corde. Hie-  
rom. l. i. in  
Dan 5.

g Anima pe-  
stis tanto peri-  
culosum latet,  
quanto subtilis-  
mo serpenti.

Cancil. Cabi-  
lon. 2. Can. 32.

h Rec. 17. 4. 5.

i Si non castè,  
tamen cautè.  
Terent. Eunuchus.

k Matth. 7. 15

\* See the Bi-  
shop of Lon-  
dons Approba-  
tion prefixed  
to these Devotions,

1 See *Linæ Rom Hyst. lib. 5. Sect. 47.*

(e) not walke *Unmasked*, (especially in the brightest Orbe and Hemisphere of the Gospel-sunne:) for feare of present *discovery*: whence, they alway claipe, and twine themselves at first, with knowne and approued Truthes: (which serue as Sauce, or Baites to draw them downe:) (f) and cloathe themselves in the *Amiable* dresse, and Rich attire, or at least-wise Christen themselves, by the name and title, of the Orthodoxe, and receiued Doctrine of the Church, vnder whose Banners they pretend they fight: that so they may the more insensibly *Insinnate*, and more strongly (g) and *dangerously incorporate themselves*, into the Hearts, and Intralls, of vncautelous, and ouer-credulous Christians, who are insnared by them, at vnawares: As the long and beaten experience of former Ages, so the Assiduous practise of some *Conzening*, and seducing Authors, in these back-sliding, and declining times, doe abundantly euident, and confirme this Truth: Who because they dare not yet proceede so farre, as to shew themselves open and professed Factors for the Church of Rome, for feare their plots, and aymes should be detected: doe therefore vent the Adulterous Drugges, and Poysonous Doctrines of the (h) *Whore of Rome*, vnder the vaile, and colour of *DEVOTION*: and that in such a (i) *Clandestine, Subdole* and enchanting manner, that they haue euen charmed *Authority* it selfe; and lulled *Argus* quite asleepe: Whose vigilant eyes, should alwayes so farre wake, as to distinguish *Poperie* from true *Devotion*, and not to ouer-looke the one, whiles they admire, and approue the other. But though *Argus*, and the MAISTER-WATCHMEN slumber, and close their eyes, and eares, at once: yet, it is fit that some should wake, and watch against denout, (k) and *sheepe-skind Wolves*: (who thinke to prey *Cum Priuilegio* on the flocke, because the \* *Shepheard* hath *Authorized* them,) for fearelest flocke and Shepheard perish: And this hath caused mee, (l) *like that Roman Goose*, in

the



the sleepe and slumber of the Dogges, and Watchmen: to clap my wings, and stretch my voyce, at the court and (m) tacite approach, of those treacherous, Mountebanke, Couzening, and Domestique Gaules, who now are scaling of our sacred Capitoll; that so some *Mantius*, or other might awake, to rout and chase them from our walls, and banish them for euer from our Confines.

The Booke which I haue here pitched vpon, is intituled: A COLLECTION OF PRIVATE DEVOTIONS, OR THE HOVVERS OF PRAYER: The Author, and Composer of it, is rumoured to bee one *Maister Cozens*, Chaplaine to the *Bishop of Winchester*, that now is: (n) *Ex vngue leonem*: You may discouer the Authors qualities and conditions, by this his Paw, and Handworke, which smells, nay, stinkes of *Poperie*.

Not to enter vpon any large, and punctuall discouery of the absurdities, and Errors of these pernicious *Denotions*, nor yet to trace the Author in his course, from page, to page: I shall resolute the summe of my Exceptions to this worke of his, into these ensuing Conclusions.

*First*, that this Booke of *Private Denotions*, is meere-ly *Popish* both in the forme, and matter of it.

*Secondly*, that the Authors end in publishing of it, was nothing else, but to introduce, and Visier *Poperie* into our Church: at least to grace and countenance it.

*Thirdly*, that the Author endeavors to make *Queene Elizabeth of euer blessed Memorie*, the Patronesse of this his *Poperie*; and to harbour it vnder her Protection.

*Fourthly*, that the Prayer booke of *Queene Elizabeth*, Printed by *William Seeres*, a 1560. and a 1573. (which the Author onely mentions, to giue a glosse, and colour to his *Poperie*, and to delude the simple; and lesse wary by it:) doeth neither warrant the forme, nor matter of these new *Denotions*: which in trueth were most of them stolen out of *Popish Primers*, Prayer Bookes, and Chatechismes; and not transcribed out of the Prayer Booke of *Queene Elizabeth*.

m Tanto silen-  
tio in summum  
enascere, vt  
non custodes  
tantum falle-  
rent, sed ne ca-  
nes quidem so-  
licitum ani-  
mal ad noctur-  
nos strepitum  
excitarent. Ib.

n Plutarch, de  
Oracul. Cessa-  
tione, lib. Ca-  
lme Rhod. An-  
tiqu. Lect. 13.  
c. 8.

1.

2.

3.

4.

- 5 *Fiftly*, that there are diuers *Popish* fallities, absurdities, and abuses of Scripture in it.
6. *Sixtly*, that there are some prophane, and dangerous passages inuolued in it.
- 7 *Senenthly*, that it is fraught with contradictions.
8. *Eighthly*, that it is scandalous, and preiudiciall to our owne, and aduantagious onely to the *Church of Rome*.
1. For the first of these; That this Booke of *Deuotions* is meere *Popish*; it is most cleere eident: First, from its Frontispice: Secondly, from its Title: Thirdly, from its Frame and Method: Fourthly, from its Stile and Phrases: Fiftly, from its Subiect-Matter.

o *Hec quam  
difficile est cri-  
men non prode-  
re vultu.* Ouid  
Metamorph.  
lib.2.

First, it is meere *Popish*, in regard of the (o) Frontispiece. For, if you view the Fore-front of these *Deuotions*, you shall finde these three Capitall letters; (*IHS.*) incircled in a Sunne, supported by two Angels, with two deuout Nunnes, or Votaries praying to it, one of them holding a Crosse in her hand. Now, what is this but an vndoubted Badge, and Character of a *Popish*, and *Iesuiticall* Booke; of an *Idolatrous*, and *Romish* *Deuotion*? Looke into the Frontispice of all *Iesuits* workes, you shall finde this stampe, and Impresse on them; (*IHS.*) in the selfe-same forme as here: Looke into your *Popish* Horaries, Primers, Offices, Prayers, and Deuotions: Loe there a *Crosse*, a (*IHS.*) and men praying to them, or before them: But neuer saw I such a Fore-front in any Orthodoxe English, or Out-landish writers. (p) *Index animi vultus*; the very Effigies, Draught, and Portraiture therefore of the Frontispiece, proclaimes the Booke it selfe, and him that Pen'd it, to bee meere *Popish*: It hath the very (q) *Marke, and Seale of the Beast upon its Fore-head*; therefore, it must needs be his.

p *Clark, de  
Aulico. l. 1. p. 30*  
q *Reu. 14. 9. 11*  
r *Synod. Nice-  
na 2. Actio 1.  
Sur. Tom 3.  
Concil p. 54.  
Actio. 6. lb. p.  
48. 150. 154.  
Adriani 1.  
Scriptum de  
Imaginibus.  
lb. p. 274.*

But if *Pictures*, which *Papists stile*; (r) *their Lay-mens Bookes*, want tongues to publish our Authors Hieroglyphicall, and Implicit *Poperie* to the World: then let the very Title of the Booke, and Fore-front testifie, what the dumbe, and speechlesse Picture cannot vtter. Not to pick

picke any quarrell with the word DEVOTIONS, with which some men might chance to iarre: the variation of it: (OR THE HOVVERS OF PRAYER:) in this Church and age of ours, is a sufficient euidence, that the Booke, and Author both are Popish. For where shall you euer finde these HOVVERS OF PRAYER mentioned, or prescribed, (at least in the abstract, as here,) but onely in Popish Authors? I confesse indeed, that there is mention made both in the (r) *Scriptures*, and the (t) *Fathers*, of the third; the sixth; and the ninth howers: (that is, of Morning, Euening, and of Noone-day;) and of Solemne Prayers, both publike, and priuate at these Howers. But neuer could I finde as yet, where these HOVVERS OF PRAYER, were prescribed, or distributed after the Roman computation: where the antiquitie, or vse of them were iustified and defended: where the Deuotions of any were confined to these Howers: or where mens priuate Deuotions at these limited seasons, were euer stiled, the HOVVERS OF PRAYER, in the abstract: but onely in Popish Councells, Offices, Primers, and Authors, from whom our Author tooke his Title. I confesse, indeed: that the first Edition of the Booke of Latine Prayers, published by Queene Elizabeth in the yeere 1560. quoted by our Author, in the second Title page; was stiled: ORARIUM: SEV, LIBELLVS PRÆCATIONVM: (not *Horarium*: nor *Libellus precationum*, seu, *Orarium*:) in which there is onely a brieft recitall of the first; the third; and the ninth hower of Prayer, farre different from our Authors, as I shall shew anon: But this very Booke, in the second, and third Impressions of it: in the yeere 1564. and 1573. had no other Title, but PRÆCES PRIVATE IN STUDIOSORVM GRATIAM COLLECTÆ: & in these Editions which were the last & best, there is not so much as any touch or mention, of these Canonick Howers of Prayer, or first, sixth, or ninth Howers: Neuer could I heare as yet of any Deuotions, or Prayer Bookes, intituled the HOVVERS OF PRAYER: but

s Acts 2. 1. 15.  
& 3. 1. & 19.  
3. 5. Dan. 6. 10.  
Plal. 55. 17.  
t Cypr. Serm.  
6 de Orat. Dñ.  
Hierom ad  
Eusochium.

onely one in *Spanish*, Printed at *Paris*, by *William Merlin*, 1556. Stiled, *HORAS DE NUESTRA SENNORA*: *The Houres of our Lady*: and another in *Latine*, intituled *Hora beatissima Virginis Mariae, secundum usum Sarum*. Fraught with the very dregs of Popery, and Idolatry: The very phrase, & Emphasis therefore of this Title, (which is neuer mentioned by way of approbation, in any Protestant writers; nor yet in the Articles, Common Prayer Booke, the Bookes of Homilies, or Canons of our Church: nor yet in any Orthodoxe English writer,) doth stamp a kind of Brand, and Impresse of Popery, and Superstition, on the Booke it selfe, and euidence it to be meere Popish.

3.

Thirdly, the whole Fabricke, Frame, and Method of these Deuotions, doe proue them to be Popish: For they are directly moulded, formed, and contriued according to our *Ladies Primer*, or *Office*: Printed in *Latine* at *Antwerpe*, 1593: and in *Latine*, and *English* for the vility of such of the *English Nation*, as vnderstand not the *Latine* tongue: 1604. According to the *Breniary* of *Pius the fift*, and *Clemens the eight*: Printed at *Antwerpe*, 1621: and the *Houers of our Lady*, Printed at *Paris*, 1556. For first, you haue here a Frontispice: with (*I H S.*) in a Sunne held vp by two Angels: and two deuout Females, one of them holding a Crosse in her hand, Supplicating vnto it: Then you haue for the Title: *A Collection of priuate Denotions: or the Houers of Prayer*: together with a Preface: *Iustifying Canonickall Houers; condemning all conceiued Prayers; and confining men to the vnerring Denotions of the Church; and to the Ceremonies, Formes, and Sacraments of the ancient Church*: (which can bee no other but the Church of Rome, as I shall prooue anon:) Then you haue a *Calendar* with a Preface to it: *Containing the Festiuall, and Fast-ing dayes of the Church; and the Memories for sooth, of none but holy Martyrs and Saints*: (though many of them were neuer found in *verum natura*, and others of them were neuer Sainted but at Rome:) Next you haue a *Table of moueable Feasts*, and rules for them: Then you haue the  
Fasting

*Fasting dayes of the Church; or dayes of speciall Abstinence and Denotion: whereof our Ember weekes, and Rogation dayes; Ash-weeneday: the Fridayes after Whitsontide, and holy Crosse: the Saturday after Saint Lucies day; and all the Fridayes and Saturdayer of the yeere, must bee the chiefe; though our Church enioynes them not: Next you haue the times wherein Marriages are not to be Solemnized; which times, the Calenders, Articles, and Canons of our Church, doe neither mention, nor prescribe. Then succedes the Apostles Creed in twelue Articles: the Lords Prayer in seuen Petitions: the tenne Commandements with the duties enioyned, and the Sinnes prohibited by them: together with \* the Precepts of Charitie; the Precepts of the Church; the Sacraments of the Church: (and these forsooth, must bee seuen: ) the three Theologicall Vertues: the three kindes of good Workes. The seuen gifts of the holy Ghost: the twelue frutes of the holy Ghost: the Spirituall, and Corporall workes of Mercie: the eight Beatitudes: Seven deadly Sinnes, and their contrary Vertues: then Quatuor nouissima: all Popish trash and trumpery, stolen out of Popish Primers, and Catechismes, as I shall prooue anon; and neuer mentioned in any Protestant writers. Then comes in His collections for priuate Denotions, with his Pleees both from Scriptures, Fathers, and Popish Authors: for the practise, and obseruation of Canonick Howers, both in generall, and speciall; all taken out of \* Bellarmine, \* Azorius, and the \* Rhemish Testament. And first, you haue his preparatiue Prayers, before Martins: and among them, one at our entrance into the Church, and another when we come into the Quire: then you haue a preparatiue Hymne. Then comes in a Iustificatiō of the antiquity of Martins. AND THAT AT THE FIRST HOVRE: then followes His Martins for the first; the third; the sixth; and ninth Houre, beginning with the Lords Prayer; seconded with an Hymne; continued with Psalmes, and Gloria Patri, &c. with a piece or fragment of a Chapter, or Lesson; and Consummated, with some Prayers, and a Thankes-*

\* These are onely to bee found in Popish Primers, Catechismes, and Writers.

\* Bellar. de bonis Operibus in Partit. l. i. c. 13.

\* Inst. Moralium part: i. l. 9. c. 2. to 6.

\* Annotations on Act: 10. Sect: 6.

Thankesgiuing : Then succeed his VESPERS, then his COMPLINE: all of them exactly framed, after the Popish Offices, Primers, and Horaries, and not according to our *Common Prayer Booke*, or any Protestants Method. Now follow some other Prayers, *with the seuen Penitentiall Psalmes*: Next the *Collets of our Church*; with seuerall Aduertisements, and Prefaces to them: then *Prayers and Meditations both before and after the Sacrament*: and among them, one WHEN WE ARE PROSTRATE BEFORE THE ALTER: a Prayer worth the obseruing: another, desiring the MEDIATION OF ANGELS: Then follow *seuerall formes of Confessions to bee vsed, according to the directions of the Church, especially, before the receiuing of the Sacrament*: then a deuout manner of preparing our selues, To RECEIVE ABSOLVTION: with a Thankesgiuing after ABSOLVTION: then followes some speciall PRAYERS FOR EMBER-WEEKES, not mentioned in our *Common Prayer Booke*: Then *Prayers for the Sicke*; *Prayers at the Houre of Death*; yea, and A PRAYER FOR THE DEAD: then other Prayers and Thankesgiuings: And as hee begins with the SIGNE OF THE CROSSE, so he concludes with the VERTVE OF CHRISTS BLESSED CROSSE: yea, and with the SVFFRAGES OF ALL SAINTS (as I haue heard:) before the leafe was altered and torne out, vpon some exceptions taken to it. So that if you Suruay the whole frame and modell, of these *Deuotions and Houres of Prayers*; either in the whole intire structure: or in the forme, and order of its seuerall parts: you shall finde; that it tooke its patterne, and sample, from our *Ladies Primer*, and the forequoted Deuotions, which runne in the selfe same method, forme, yea, matter too: not from the priuate Prayers of *Queene Elizabeth*, nor yet from our Booke of Common Prayers, as I shall prooue more fully anon.

Fourthly, the very Stile, and Phrases of it, doe euidence, and conuince it to be meere Popish: Take these for all the rest that might bee mentioned: *The Houres* of



of Prayer. which is eighteene severall times mentioned, and some twelue of them by way of Preface; or Title, *The ancient Church*: in the second Title page: the *Ancient Lawes and godly Canons of the Church*: in the first Preface: *The Festivals, and Fasting dayes of the Church*: the Title before the Calender: *The Fasting dayes of the Church. The precepts of the Church: The Sacraments of the Church*: (which being all compared together, with their subiect matter, will plainly testifie, that hee meanes the Church of Rome, and no other; since the Ancient Lawes and Canons of the Church, for the obseruation of *Canonick Houres*: the *Precepts of the Church* there mentioned, and the *Sacraments of the Church*, which hee makes seven, can be appropriated to no Church but that alone, and not vnto our owne, or other Churches, which approoue of no such Sacraments, and knowe of no such *Canons, Lawes, and Precepts*, as are here recorded: ) To these I may adde; his first, his third, his sixth, and his ninth Houres of Prayer: His *Vespers*, (a) *Suffrages*, and (b) *Compline*: his *Priests*, and *Priests of Gods Church* (oft repeated: and the word *Ministers* neuer used, though (c) wee affirme, the name of *Priests*, to be an incongruous word, not proper to the *Ministers of the Gospell*: ) His Times wherein *Marriages* are not Solemnized: The two *Precepts of Charity*: The three *Theologicall Vertues*: Three kindes of good *Workes*: *Seven Gifts*; and *twelue Fruits of the holy Ghost*: The 7. *Spiritual*, and *Corporall workes of Mercy*: The eight *Beatitudes*: *Seven deadly Sinnes*, *Quatuor nouissima*: (d) *A Prayer*, when we come into the *Quire*: \* The *Laudes*: (e) The *seven Penitentiall Psalmes* to bee used in times of *Penance*, &c. (f) *Septuagesima Sunday*, was but to prepare the people for their *solemne Fasting*, and *Penance*; and to forewarne them of *Lent*: that when it came, they might more strictly, and Religiously obserue it. (g) *Christs holy Sacrament*, his blessed *Body* and *Blood*. (h) When wee are prostrate before the *Altar*: (i) That the remembrance which wee now offer up to thee, may by the

C

Ministrie

a Pag. 143.

b Pag. 165.

c See Doctot

Raimolds con-

ference with

Hart. pa. 44.6

to 473. Doctot

Fulkes Notes

on Heb. 8.9.

&amp; 10.

\* After his

Calender.

d Pag. 17.

\* Pag. 39.

e Pag. 132.

f P. 233. 334.

g Part. 2 the

Title.

h 2 Part. p. 4.

i Pag. 10.

k Pag. 12, r.  
l Pag. 25, 30.

m Pag. 122.

*Ministrie of thy holy Angels, bee brought into thy Heauenly Tabernacle: (k) At the receiuing of the Body: Adding with the Priest: (l) A deuout manner of preparing our selues to Absolution: A thanksgiuing after Absolution: compared with the fift Precept of the Church: (m) The vertue of Christs blessed Crosse, &c.* these seuerall Phrases, and Passages, which are seldome or no where found, but in Popish Authors, and beare a tange, and smell of Popery alwayes with them: are a strong and pregnant euidence, that these Deuotions are patched vp of shreds of Popery.

Fiftly, the very Subiect matter of this Booke, is meerely Popish: therefore the Booke it selfe, must needes be such: If we branch the matter of this Booke, into points of Doctrine, and substance: Of Ceremonie, Forme, and Circumstance: and consider these, either absolutely in themselves, or Relatiuely, with reference to the Authors, whence they were taken; wee shall discouer much hidden, and concealed, yea, some euidēt, and apparant Popery, euen twined and inuolued in it. For Doctrinall, and Positiue Popery, you haue these seuerall Limbes, and Branches couched, and by necessary implication, affirmed in it: which I shall enumerate and mustter vp in order, as I finde them scattered by the Author.

1. That the Church of Rome is the true and Ancient Mother Church; and that her holy Canons, Lawes, Precepts, Ceremonies, Constitutions, Canonick Houres, and Sacraments, are duely and Religiously to bee obserued by vs.

2. That the visible Church of Christ, (yea, the very Church of Rome) can neuer Erre in matters of Faith.

3. That the Lent-fast, is an Apostolicall Constitution; that it comes from Diuine Authoritie: And that wee are to obserue and keepe, both it, and Ember weekes, Rogation dayes, together with Wednesdayes, Fridayes, Saturdayes, and Holy day Eues, with Denotion, and Abstinence: not in politick respects, as prescribed, and en-

ioyned



ioined by the State; but by vertue of the Precepts, and Injunctions of the Church.

4. That the Pictures, and Images of God the Sonne, and God the holy Ghost, may be lawfully made.

5. That men may worship them in these Images.

6. That men may adore the Persons, and Images, of Saints, and Angels, though not with that Solemne worship of *Latria*, which is due to God alone.

7. That Auricular Confession to a Priest, and Absolution from him, are necessary.

8. That there are seven Sacraments of the Church.

9. That there are but three kinds of good Workes.

10. That there are Sinnes Veniall in their owne Nature.

11. That Christ is corporally present in the Sacrament of the Lords Supper.

12. That the Sacrament is a reall Sacrifice, and that we are for to adore it.

13. That Angels are our Mediators, to present our Prayers and seruices vnto God, as well as Christ.

14. That Prayer for the Dead is lawfull.

15. That there is a Diuine blessing and efficacy, in the bare Crosse of Christ.

These fiftene Points of Fundamentall, ranke, and Doctrinall Popery, are shrowded, and cherished vnder the protection, and countenance of these Pious Deuotions.

For the first of these, I collect it from the Title Page:

(a) *The practise of the Ancient Church, culled, The Howers of Prayer: From the Preface to the Booke; Those who accuse vs here in England to haue despised all the old Ceremonies, and cast behinde vs the blessed Sacraments of Christs Catholique Church, doe but betray their owne infirmities:*

(b) *The Fasting dayes of the Church, or dayes of speciall Abstinence, and Denotion: Whereof Lent, Ember weekes: some Holy day Eues, and all the Fridayes of the yeere, ex-*

*This Title is taken from the Howers of our Lady: Printed at Paris, 1556. From Bellarm. de bonis Operibus in Paris. l. i. c. 13. And our Ladies Primer b This from A Mannall of Prayers by Laur. Kellams Printed at Douay. 1604 at the beginning.*

\* This out of  
our Ladies Pri-  
mer. James Le-  
desma his Ca-  
techisme Cap.  
13. Bellarmine's  
Christian Do-  
ctrine cap. 7.  
Vaux his Ca-  
techisme, c. 3.

\* This is sto-  
len from Our  
Ladies Primer  
at the begin-  
ning. Ledesma  
his Catechism  
cap. 13. Vaux  
his Catechism  
cap. 13. Bellar-  
mine's Christi-  
an Doctrine.  
cap. 9.

\* Edition 3.  
Pag. 36.

cept those that fall within the Twelve dayes of Christmas.

\* The Precepts of the Church: First, to observe the Festi-  
nalls, and Holy dayes with Devotion, and Abstinence: Third-  
ly, to observe the Ecclesiasticall customes, and Ceremonies  
establisht, and that without forwardnesse, or contradiction:  
Fourthly, to repaire vnto the publique Service of the Church,  
for Mattins, and Evening Song, with other holy Offices at  
times appointed, unlesse there bee a iust, and vnfained cause  
to the contrary: Fifthly, to receive the blessed Sacrament of  
the Body, and Blood of Christ, with frequent Devotion, and  
three times a yeere at least, of which times, Easter to bee al-  
wayes one. And for better preparation thereunto as occasion  
is, to disburthen, and quit our Consciences of those sinnes that  
may grieue vs, or scruples that may trouble vs; to a Learned,  
and discreet Priest, and from him, to receive aduice and bene-  
fit of Absolution: (c) The Sacraments of the Church: The  
principall, and truly so called, (as generally necessary to Sal-  
uation,) are Baptisme, and the Lords Supper: The other  
five, that is to say; Confirmation, Penitence, Orders, Ma-  
trimonic, and Visitation of the Sicke, or extreame Vnction,  
though they bee sometimes called, and haue the name of Sa-  
craments, yet haue they not the like nature, that the two prin-  
cipall, and true Sacraments haue. From all these feuerall  
passages stolen of Popish Authors: and not so much as  
mentioned in the Prayers of Queene Elizabeth, or in our  
Common Prayer Booke, Homellies, or Articles, to which I  
might adde: his \* quotation of Gratian Distinc. 44. where  
the third Hower, is termed, the holy Hower: which Booke  
of Gratian hee stile: the Decrees of the Church: though  
most of it, be but the Decrees of sundry Popes: I argue  
thus; If there bee no Ancient Church, which enioynes  
the practise of Canonically Houers, and strict obseruation  
of the recorded Fasting dayes, with Abstinence, and De-  
votion: If there bee no Church, which admits, or al-  
lowes of seuen Sacraments, or giues such Precepts, as  
are here recited, but onely the Church of Rome: then

it

it is certaine, that the Author affirms the Church of Rome, to be the True, and Ancient Mother Church; and that her holy Canons, Precepts, Ceremonies, Canonick Howers, and Sacraments are duely, and Religiously to bee obserued by vs: But there is no Ancient Church, which enioynes the Practicall obseruation of Canonick Howers, and the strict obseruation of the Recorded Fasting dayes; there is no Church, which approoues of seuen Sacraments, or which giues such Precepts, as are here recited, but onely the Church of Rome. Therefore it is certaine, that our Author, affirms the Church of Rome, to be the True, and Ancient Mother Church: and that her Canons, Ceremonies, Precepts, Canonick Howers, and Sacraments, are duely, and Religiously to bee obserued by vs. The sequell cannot bee denied, because the Author, doth presse these Canonick Howers, Precepts, Ceremonies, and Sacraments vpon vs, from the Authoritie, and practise of the Church, in which they alwayes haue bene, and yet are in vse. The Minor is already euident: because \* no Church by its owne Authoritie alone without a relation to the Politie of State, doeth vrge any set *Fasting dayes*, nor yet enioynes *Canonick Howers*, or *Auricular Confession to a Priest*: nor allows of *seuen Sacraments*, (as I shall proue more largely in its place:) but onely the Church of Rome, whose secret Factor questionlesse our Author was: Therefore, our Author is vndoubtedly guiltie, of this first Popish Tenent, which our \* Church condemnes.

For the second, that the visible Church of Christ, (yea, the very Church of Rome) can neuer Erre in matters of Faith, and Doctrine: is vnfaliblie collected, from this ensuing passage in his Preface. *That we might be sure to speake in the Graine, & Pious language of Christs Church; which hath ever more bene guided by the Spirit of God, and the holy Ghost.* From which I argue thus.

That Church, which is evermore guided by the

\* See the Homily of Fasting, Part 2.

\* Article 19.

Homily for Whitsonday.

2. part. p. 213.

Jewels Apology c. 6. Diu.

1. part. 6. Dr.

Ramsdale The.

sis 3. Dr. Fester.

leys. White of.

Error in his 2.

Paralel. pag 10.

60. to 94.

2.

Spirit of God, and the holy Ghost, can neuer Erre in matters of Faith: this all Protestants, and Papists testifie.

But the Church of Christ, (saith our Author, speaking of that particular Church, out of which these scattered Denotions were collected, which is no other, but the Church of Rome) *is euermore guided by the Spirit of God, and the holy Ghost*, and that in matters of Faith, and Doctrine: according to the (a) *Tenent of the Papists: who affirme; that the Pope, the Church, and Generall Councils cannot Erre; because they are alwayes guided by the Spirit of God, and the holy Ghost*: And contrary to the expresse Doctrine, and Tenent of (b) *all Protestant Divines: who affirme; that any visible Church, or Generall Councils, yea, that the Church, and Pope of Rome, may Erre: because they are not all euermore guided by the Spirit of God: with which the 19. and 21. Articles of our Church, and the Articles of Ireland concurre: Artic. 76. 78.*

Therefore the Church of Christ, (to wit, particular Churches, or Generall Councils, which are the representative Church,) in our Authors iudgement, cannot Erre in matters of Faith, and Doctrine: which is a Branded Error.

Now marke what good vse our *Antagonist* makes of this Conclusion, euen the same that the Pope, and Church of Rome doe: to Countenance, and Iustifie all those Erronious, and Popish Ceremonies, Trumperies, and Positions, which are couched, and set abroach in his *Denotions*, and to make them passe for currant Truth: because these *Denotions*, are nothing else but the approoued, and accustomed Denotions of the *Ancient Church of Christ*, (videlicet the Church of Rome,) which was euermore guided by the Spirit of God, and the holy Ghost: and not the *Denotions of priuate ghosts, and spirits*, (as hee there stiles them,) which are subiect vnto Error. Therefore there can bee no hurt, no Error, no False, nor Popish Doctrine, couched in them. So that

hee

a See Epist.  
Synodales Con-  
cil. Basil. Suri-  
us, Tom. 4. pag.  
143. Rheims  
Annotations  
on Iohn 14.  
Sect. 5. On cap.  
16. Sect. 255.  
& cap. 17. Sect.  
2. Bellarm. 13.  
de Eccles. 14.  
and all other  
Papists on this  
Controuersie,  
accordingly.  
b See Whis-  
kers De Eccle-  
s. Cont. 2. Quæst.  
4. c. 2. 3. Ma-  
ster Bernardi  
Rheims a-  
gainst Rome,  
Proposition  
12. Doctor  
Raynolds The-  
sis 2. Apologia  
2. Thesis and  
Conference  
with Hart:  
With all other  
Protestants  
both of our  
owne and o-  
ther Churches  
who write of  
this Contro-  
uersie.

hee doeth not onely iustifie, and approoue, but likewise apply this Popish Position, in a Subdolous, and Popish manner, euen to iustifie the vnerrabilitie of these his Deuotions: and in them the infallibility of the Church of Rome, from whose weedie Garden, this Garland of Deuotions hath beene gathered.

Come we now vnto his third Position collected from these seuerall passages. \* *The fasting dayes of the Church. Or dayes of speciall Abstinence and Denotion: The holy dayes of Lent: The Ember Weekes at the foure seasons: The three Rogation dayes: The Eues and Vigils before some thirteene Holy dayes. It hath beene also an Ancient Custome to fast all the Frydayes in the yeare, except those that fall within the twelue dayes of Christmas.* \* *To this end: (speaking of Septuagesima Sunday, and the Lent Fast) there was a godly Ordinance in the Ancient Church (made by the Councell of Anxerre more then a thousand yeares since) that in the end of the Epiphany there should be certaine dayes appoynted (such as this, and the two Sundayes following are.) wherein to prepare the people for their solempne Fasting and Penance, to giue them warning of their Lent before hand, that when it came, it might bee the more strictly and religiously obserued. And afterwards, through the variety of Fasting in diuers places, it came to passe that these three Sundayes were made to be the beginnings of the Lent-Fast: Some extending their humiliation, to a larger time then Ordinary, and others excepting from it those dayes of the Week, whereupon many Christians, had either no custome, or no leaue to fast. All agreeing in this, that whether wee beginne at Septuagesima, or any of the Sundayes following, the Lent-Fast is duly to bee kept at one solempne time of the yeare, and Religiously to bee continued vnto the great Feast of Easter.* \* *By the Ancient Lawes and Customes of the Church of Christ, wee still obserue an yearely solempne time of Fasting and Prayer, which wee call our Lent-Fast. (a) The Lent-Fast which wee now keepe is, and euer hath beene an Apostolicall Constitution.*

3.  
\* This is transcribed out of Law: Kellams Manuall of Prayers Printed at Dewey, 1604. Immediately after his Calender, \* P. 234. 235.

\* Pag. 237.

\* Pag. 240.

It

b Pag. 246.  
247.

It is no humane Invention ( as they call it ) but it comes from Diuine Authoritie, that wee Fast our Forty Dayes in Lent. (b) The last weeke of Lent is an holy weeke, and Christians haue used to call it, The holy and great weeke, or the Passion weeke, and more solemnly to obserue it then any of the rest before, &c. This is the reason why all the Wednesdaies of the yeare haue beene heeretofore, and why the Frydaies and Saturdaies of euery weeke besides are now continued, and made common dayes of Abstinence and Prayer.

c Caluin: In-  
stit lib 4. cap.  
12. Sect. 20.  
Doctor Fulk:  
Answer to  
the Rhemish  
Testament,  
Matth. 9. Sect.  
11. Math. 4.  
Sect. 2 Marke  
1. Sect. 6. Luk.  
4. Sect. 1. & 6.  
Sect. 4. Acts  
13. Sect. 5.  
Festus Hom-  
inus Disput.  
69. num: 4. p.  
469. Hooker  
Eccles. Pol. l. 5  
Sect. 72. Do-  
ctor Fearly  
Handmayde  
of Deuotion,  
p. 526. 541. 50  
346. Mr. Ma-  
jors Christians  
Fast. cap. 10.

From the words and scope of all which passages, the Author doth palpably and infallibly teach: That the Lent-Fast is an Apostolicall Constitution, comming from Diuine Authority, which bindes vs accordingly to obserue it. And that Ember weekes, Rogation dayes, together with Wednesdaies, Frydaies, Saturdaies, and the last weeke of Lent especially, and some certaine Holy-dayeues are to be kept with Deuotion and Abstinence: Not in any Politicall respect, as prescribed and enioyned by the State for Politique ends: As the encrease of Cattell, the maintaining of Ships, and Marriners, and the encouragement of Fishermen: (in which respect our Church doth principally obserue these dayes: not as Fasting dayes, or dayes of Deuotion to be spent in Prayer and Fasting: but rather, yea chiefly, as Fish-dayes, for the aduancement of Fishing, and sparing of young Cattle: not as dayes enioyned by the Churches, but deligned by the States Authority: As our Homily of Fasting. Part. 2. 2. Ed. 6. cap. 19. 5. Ed. 6. cap. 3. 5. Eliz. cap. 5. 27. Eliz. cap. 11. 29. Eliz. cap. 9. The Kings Maiesties Proclamations, for the obseruing of Lent, The Articles of Ireland. Artic. 50. and most of our Protestant Diuines expressly affirme,) but as Apostolicall Praecepts and Constitutions, prescribed and enioyned by the Churches bare Authority: which opinion both of the Lent Fast, and of these other Fasting-dayes, (or Fish-dayes rather;) all (c) Protestant Authors doe disclaime, as a meere Popish Assertion; And



And none but (c) *professed Papists doe maintaine*. Wee keepe our *Lent*, and the fore-recited *Fasts*, by vertue of the Statute of 2. and 3. Ed. 6. cap. 19. and by no Ecclesiasticall, or Apostolicall constitutions: Wee know no expresse Precepts, in our *Articles, Homilies, Canons, or Common Prayer Booke of our Church*, that binde vs to obserue these *Fasts*; but onely the fore-recited *Statutes*: which are the Lawes, and Precepts of the State, not of the Church: Therefore our Authors Doctrine in these points of Lent and Fasting Dayes, which differ from the expresse words, and Preamble of the Statute of 2. and 3. Ed. 6. cap. 19. from the (d) *Doctrine of our Homilies*: and the received Tenent of all our Writers: agreeing verbatim with the assertion of Iesuites, and Popish Writers; must needs be Popish.

For the fourth; *That the Pictures of God the Sonne, and God the holy Ghost, may be lawfully made*: it is couertly, and necessarily intimated in his first Division of such who doe offend, against the second Commandement: Offenders against the second Commandement (saith hee) are, *They that fancie to themselves, any likenesse of the Deitie; or frame sur to make any Image, either of God the blessed Trinitie, or of God the Father; who neuer appeared to the World in a visible shape*. So that hee cleerely admits, and intimates in these words: that the Images, and Pictures of God the Sonne, and God the holy Ghost, may bee safely made: (e) *because they appeared to the World in a visible shape*, (as hee pretends;) though God the Father, and the blessed Trinitie neuer did. His applying then of this reason onely to God the Father, and the blessed Trinitie: His stopping at the Father; without any further mention of the Sonne, and holy Ghost; together with his ensuing words: *Those that make any other Image, (bee it of Christ and his Crosse, or bee it of his blessed Angels,) with an intent to worship them*. Doe fully euidence, that hee approoues the making of the Images, and Pictures of God the Sonne, and God the holy Ghost:

c *Bellar. de leg. in Operibus in partic. l. 2. c. 14*  
*Rhemish Annotations on*  
*Mat. 4. Sect. 2.*  
*Mark. 1. Sect. 6*  
*& Luk. 4. Sect. 1.* See the Popish Authors quoted by Mr. Mason in his *Christian Fast* cap. 10. p. 151, 152. All to this purpose: That the *Lent Fast* is a Divine, or at least an Apostolicall Institution: as Master *Cassius* here affirms. d *Homily of Fasting, part 2.*

e This is *Bellarmines* reason in his *Christian Doctrine*. c. 6. p. 142. 143.

*f Rhemists*; An-  
notat. in *AB*:  
17, Sect: 5.  
*Vaux* in his  
Catechisme on  
the 2: Com-  
mandement.  
The Councell  
of *Basel*: of  
*Trent*: and all  
the *Papists*.  
See *BB. Vbers*  
answere to the  
*Iesuits* Chal-  
lenge, cap. 10.  
2 Hom. 2, & 3  
against the pe-  
ril of Idolatry  
Artic: 22. and  
Articles of Ire-  
land, Artic: 53.  
6 *Dr. Fulkes*  
Annotations  
in *AB*: 17.  
Sect: 5, *BB. Ba-  
bington*, *Mr.  
Perkins*, and  
*Mr. Dod* on the  
2. Command-  
ement. *BB.*  
*Vbers* Answer  
to the *Iesuits*  
Challenge, ca.  
10. Where all  
the Fathers  
are quoted to

this purpose. *Mr. Iohn Whites* Way to the Church. Digres: 51. Sect. 11. *Ca'uin. Insti-  
tut.* l. 1, c. 11, Sect. 12. And all our Protestant Diuines that writ of Images. i. *Bel-  
larmines* Christian Doctrine, cap. 6. p. 139. *Vaux* his Catechisme, c. 7. *Rhemists* Notes  
on 1 Iohn 5. Sect. 5. k. *Rhemists* Notes on Phil. 2. *Concil. Trident. Sess*: 25. l. *Hom.*  
1. 2. 3. Against the perill of Idolatry. *BB. Babington*. *Mr. Perkins*, and *Mr. Dod* on  
the 2. Commandement, *BB. Vbers* Answer to the *Iesuits* Challenge, cap. 10. \* This  
being compared with his blessing at the end: wherein there was the *Intercession*  
of all *Saints* inserted, (as I haue heard) before his Maiestie tooke exceptions to it:  
will euidently shew his meaning to the full.

a meere Popish assertion, (which the (f) *Papists* onely doe  
maintaine: and which our omne (g) *Homilies*, *Articles*, and  
(h) *Orthodoxe Writers* doe expressely condemne, as Sin-  
full, and Vnlawfull.

For the fift Position; That God the Sonne, and God the  
holy Ghost, may be worshipped in their Images; which is ne-  
cessarily collected from these words: Offenders against  
the second Commandement: are, They that make any other  
Images, or the likenesse of any thing whatsoever, (bee it of  
Christ and his Crosse, or be it of his blessed Angels,) with an  
intent to fall downe and worship them. They that are worship-  
pers of Idols, or representments of false Gods: In which pas-  
sages, our Author onely disclaimes the worshipping of  
meere Pictures, Idols, and false Gods, which the (i) *Pa-  
pists* likewise doe condemne: or the adoration of the bare  
Pictures of Christ, and the holy Ghost; intimating, that  
we may worship them in their Pictures, (for why else doth  
he allow men for to make them:) though wee may not  
Adore the Pictures themselues; according to the (k) an-  
cient *Popish distinction*, and euasion: which our (l) *Homi-  
lies*, and the fore-quoted Protestant Authors doe con-  
demne, and vtterly reiect, as Popish and Erronious.

For the sixt; That the Persons, and Images of *Saints*  
and *Angels*, may bee worshipped, though not with the selfe-  
same worship, wherewith wee Adore God himselfe. This is  
euidently inforced from his Exposition on the second  
Commandement. \* God is to bee worshipped with the lowly  
reuerence of our bodies: also; This to bee religiously done  
vnto him: This also to be done purely, without any such out-

ward

ward, and *solemne worship*, to be given either to the *Person*, or *Image of Saint*, or *Angel*, or any other *Creature whatsoever*: which being compared with that which followes: *Offenders against this Commandement*; They that are *worshippers of Saints Images*, and out of false opinion of *demerising the protection of the blessed Virgin*, or any other *Saint of God*, doe give a *Religious Adoration*, to those *usuall representations* that are made of them. So that hee doeth here evidently, and clearly grant, (m) as *Maister Mountague also in expresse termes doeth*: That (n) there may be a *Religious vse of the Images of Saints, and Angels*; and that we may *Worship, and Adore*, either *Saints, or Angels*, at least wise, with the *Worship of Dulia*, as the (o) *Papists hold*: though not with that *outward and solumne Worship*, (marke the Emphasis of the words,) which is due to *God alone*: For he onely condemnes the giuing of *Religious Adoration*, to the bare *Images*, not to the persons of *Saints, and Angels*, which his last words doe seeme clearly to admit, so as it bee not done, to demerit their protection:) and the yeelding, not of *Religious Worship, and Adoration*: but of that *outward, and solumne Worship onely, which is due to God alone*: which is no more, then all the *Papists doe acknowledge*: who appropriate the *Worship of Latria vnto God alone*; though they giue that of *Dulia, and Hyperdulia* vnto *Angels, Saints, and Images*. So that in these *Points of Images, and Prayer to Saints*, (make the best of them that can be,) hee goes no further then moderate *Papists*, and not so farre as all *Orthodox Protestant Authors* doe: so *Frozen* are his *Zeale*, and hote *Devotions* in these points of *Saints, and Angels*, which are meere *Popish*.

For the *seuenth*; That *Confession to a Priest*, and *Ab-solution from him*; especially, before the receiuing of the *Sacrament* are necessary: is euident from his *fift Precept of the Church*: to wit, *To receiue the Blessed Communion of Christs Body, and Blood, with frequent Devotion, and three times of the yeere at least, whereof Easter to be one*: And for better preparation there vnto, as occasion is, to *disburthen, and*

m Answer to the Gagg, pag. 318. See Dr. Feastly his Paralell. p. 21, 22, Concil. Trident: Sess: 25. Bellarmine Christian Doctrine cap. 6. Iames Lodowick his Catechism Cap. 6. o Rhemist Notes on Mat. 4. Sect. 1. Acts 10. Sect. 7. c. 14. Sect. 2. Heb. 11. Sect. 9. Concil. Nicen. 2. Art: 2. c. 4. Ser. Concil. Tami3, p 74, 102, 120. Adriani Scriptum de Imaginibus, lb. p. 217.

p Compare this with the Prayer before Absolution, & his thanksgiving after it, together with his forme of Confession.

9 The Exhortation before the Communion. Doctor *Fulkes* Rhem. Text, on *Iohn* 26. Sect. 5. Mr.

*Bernard Rheem* against *Rome*, Propof. 30. p. 203. Homily of Repentance, part. 2.

r So the Papists in exprefs tearmes, *Council. Lateran.*

*fab Innocen.* 3. c. 21. Rhem.

Notes on *Luke* 17. Sect. 4. *Ioh.*

26. Sect. 5. on *Iam.* 5. Sect. 10.

9 See Homily of Repentance part. 2. Article of *Ireland*, Article: 74.

3 Dr. *Fulkes* Notes on the Rhemish Testament, *Iohn* 20. Sect. 5. *Luke* 17. Sect. 4. *Iam.* 5. Sect. 10.

Mr *Iohn Whites* Pathway, Numb. 40. Digress. 33. *Calu. Instit.* 13. c. 4. Sect. 19. u Rhemish Notes on *I Cor.* 11. Sect. 17. x Our Ladyes Primer, *Lamas Ledesma*. his Chatechisme. c. 13. *Bellarm.* Christian Doctrine, cap. 7.

our Consciences of those finnes, that may grieue vs, or scruples that may trouble vs, to a Learned, and discreet Priest, and from him to receiue aduice, and the benefit of Absolution. Loe

(p) here a pregnant prooffe for Auricular Confession: where there are these things obserueable: First, that the Confession, which our Author speakes of, is no arbitrarie, or voluntary, but a forced, and enioyned Confession, and that by the Authoritie, and Precept of the Church: whereas (q) ours, and all other Protestant Churches, prescribed it onely by way of aduice; and that onely in case of necessitie, when as mens Consciences cannot else bee quieted: Secondly, that this Confession must bee made, not to a Minister of Gods word, as (our Common Prayer Booke renders it): but (r) to a Discreete, and Learned Priest: that is, to some Popish Massing Priest or other: Thirdly, that he must not lay open his griefe, that troubles and disquiets his Conscience, as our Communion Booke reads it: but he must disburthen his Conscience, of those finnes that may (not that doe) grieue him, and those scruples that may trouble him: Fourthly, that he must doe this, not when he is troubled in Conscience onely: but as occasion is; that is, as oft as he receiues the Sacrament, if the Priests leasure, and his owne occasions will permit him. All which are, directly contrary to the (s) Doctrine of the Church of England, and (t) all Protestant Authors; and consonant to the Doctrine of the Church of Rome: who approoues, and practiseth Auricular Confession; (u) especially, before the receiuing of the Sacrament: and makes this, one (x) principall Precept of the Church, (as our Deuotioner doeth here:) To confesse our finnes to an approoued Priest, once a yeere, and to receiue the Sacrament, at the least every Easter. Therefore hee is apparantly guiltie of this grosse point of Popery.

Come wee now to the eighteenth; That there are seuen

*Sacraments of the Church*: collected from these words. *The Sacraments of the Church*: here is the Title; then follow the Sacraments themselves. *The principall, and truly so called*: (as generally necessary to Salvation,) are Baptisme, and the Lords Supper: *The other five*; that is to say, Confirmation, Penitence, Orders, Matrimonic, and Visitation of the Sicke, (which no Papist yet accounted any,) or Extreame-unction: though they are sometimes called, and have the name of Sacraments, yet have not the like nature, that the two principall, and true Sacraments have: See here a littell, and manifest acknowledgement, and publication of seven Sacraments: For first, the whole seven, have reference to the Superscription: *The Sacraments of the Church*: Secondly, hee styles them, *the other five*; and names them in particular: Thirdly, hee saith, that they are sometimes called, and have the name of Sacraments: quoting Scriptures for them in the margin. Hee doeth not say, that they are so called by the Papists, who onely repute them Sacraments; but that they are so called, and named, viz. by the Church, to which onely it hath relation: Fourthly, hee doeth not say with our Chusechisme there quoted; that Baptisme, and the Supper of the Lord, are the two onely Sacraments, that are generally necessary to Salvation: nor with our (y) Homeloes, and 25. Article: that the other five: or, those five, which by the Church of Rome are called Sacraments: (as the 87. Article of Ireland renders it) that is to say; Confirmation, Penance, Orders, Matrimonic, and Extreame-unction, are not to be counted for Sacraments of the Gospel; but such as have growne from the corrupt following of the Apostles, &c. All hee saith by way of exclusion, is onely this. *That Baptisme, and the Lords Supper, are the principall Sacraments, truly so called*: that they are generally necessary to Salvation, and that the other have not the like nature with them: which doeth not exclude the rest from being true, or lesse necessary, and interior Sacraments: since all Papists who acknowledge seven Sacraments, doe confesse: that (2) Baptisme, and the Lords Sup-

y See the Homely of Communion Prayer and the Sacraments.

knowing to be the true Sacraments.

z Concil. Trident. Sess. 7. Can. 1. Sect. 3. Bellar. Christi. an. Doctr. c. 9. p. 205.



per, are the principall, and most necessary Sacraments of all the rest: And the rather am I induced to thinke, that I have not wronged our Deuout Author in his Arithmetique; because hee ioynes his *five Precepts of the Church*; his *six Corporall, and seuen Spirituall workes of Mercy*, his *seuen Deadly sinnes, and seuen contrary Vertues*: his *eight Beati- tudes, and other particulars*: (Transcribed *verbatim* out of our *Ladies Psalter*, and *Iames Ledefma his Catechisme*, where the *seuen Sacraments* are inserted with them:) with these *seuen Sacraments*; since therefore hee iumpes so fully with the Papiſts in all the other particulars, I doubt not, but hee doeth concurre with them in this: and so is culpable of this knowne, and professed Popish Tenent: which our second Booke of Homelies, *Hom. 9. our 25. Article*, the *87. Article of Ireland*, and all our Orthodox writers, doe with one consent condemne, and disauow.

9.

From these *seuen Sacraments*, come wee now to his other Popery. *That there are but three kinds of good workes*: which doeth necessarily result from these words: *Three kinds of good Workes*; *Fasting, Prayer, and Almesdeedes*: which as they are transcribed *verbatim* out of our *Ladies Primer*, *Vaux his Chatechisme*: *Matthias Cefchi his Orum Spirituale mellifluarum Precationum*: Printed 1617. pag. 114. and (a) other Popish Authors: So it altogether iusti- fieth that Popish Assertion: *That there are but these three kinde of good Workes*: Which our (b) *Homelies*, and all Pro- testant Diuines doe vtterly deny: since Hearing, Reading, and Meditating of Gods Word: the Honouring, Louing, Fearing, Obaying, and Seruing of God, both in our ge- nerall, and particular calling: our beleeuing in his Name, together with all other duties of Pietie, and Religion, both to God, our selues, or others, and the keeping of all Gods Commandements, are as really, and properly good Workes as those: as our *Homelies of good Workes*, and Scriptures testifie.

10.

From this wee descend to the ensuing point. *That there are some sinnes which are but Veniall, not Mortall, in their*

a Bellarm. de  
bonis Operibus  
in Partis. l. i.  
b 1 & 2 Part  
of the Homily  
of good workes  
1 Part of the  
Homily of  
Fasting.



their owne nature: which is evidently deduced from this passage. *Seven Deadly finnes*; 1. *Pride*; 2. *Conetousnesse*; 3. *Luxurie*; 4. *Envie*; 5. *Gluttonie*; 6. *Anger*; 7. *Sloth*: which as it is directly stolne out of our *Ladies Primer*, Ledefma his *Catechisme*, cap. 14. *The Houres of our Lady*: Printed at Paris. 1556. fol. 3, 4, 5. Bellarmines *Christian Doctrine*, cap. 19. *Orisum Spirituale*, by Matthias Celschi. pag. 122. and other Popish Pamphlets, Chatechismes, and Deuotions: not out of any Protestant Authors: so it necessarily implies: that these *seven Sinnes*, are the greatest Sinnes of all others: and that there are some Sinnes, which are not Deadly in their owne nature: for so doe the Popish Writers inferre from thence: whence it is, that after they haue discoursed of these *seven Deadly finnes*; they then fall (c) immediately to dispute of *Veniall finnes*: which *Veniall finnes*, (d) our owne, and all other Protestant Churches doe renounce. Neither is this any wayes salued by the clause, (as they are commonly so called,) which our Author (conscious no doubt to himselfe, of his owne guilt,) hath added to his latter Impressions: For these are no where commonly called, *The seven Deadly finnes*: but among (e) *Turkes*, and *Papists*; not among Protestants. Whence our *Ladies Primer*, and James Ledefma the Iesuite, his *Catechisme*, cap. 14. Speaking of these *seven finnes*, giue them this Super-scription: *The seven Capitall finnes, which are commonly called Deadly*: So that our Authors latter Edition which renders it; not *Deadly finnes*, as his first Impression doth: but, *Seven Deadly finnes*, as they are commonly so called: doth rather marre then mend his cause, because it is now more futable to *Ledefma*, and our *Ladies Primer*, then before: and so more likely to inferre this Popish Conclusion: That there are some finnes, which are but Veniall in their owne nature: which Protestants doe quite renounce.

But our Author doth not set a stop, and period to his Popish Errors here; for loe, hee proceedes, euen to a Trans-

c So doth Bel-  
larmine in his  
Christian Do-  
ctrine, c. 18, 19  
d Mr. Rogers  
4 Proposition  
on the 9. Artic-  
le. Mr. Whises  
Way to the  
Church. Di-  
gress. 39. Doct.  
Fulk on Mat.  
6. Sect. 5. Rom.  
1. Sect. 11:  
e Philippus  
Lonicerus,  
Turc. Hist. l. 2.  
c. 35.

b Part. 2. p. 1.  
12.

c Rheims; on  
Mat. 26. Sect.

4. & 9. on 1.  
Cor 11. Sect 4

5, 6. on 1 Cor.  
11. Sect. 16.

d The Homi-  
lyes of the  
worthy recei-  
ving of the  
Sacrament.

Article 28.  
Articles of

Ireland, Artic.  
93. Harmony

of Cōfessions,  
Sect. 14. BB.

fthers answer  
to the Iesuites

Challenge; c. 3  
BB. Jewels

Apologie.  
\* Pag. 4. 12. 13

\* See Part 1.  
pag. 18.

f This is ta-  
ken out of

Kellams Ma-  
nuall of Pray-  
ers. p. 30.

g Articles of  
Ireland, Artic.

99 Calvin: In-  
st. lib. 3. c. 18.

Morney of the  
Masse. BB. Je-  
wels Apology,

Melchisedech's  
Antitype. Dr.

Fulke Rhem.  
Text. on 1 Cor.

11. Sect. 3. 22. Heb. 7. Sect. 7. c. 9 Sect. 5. 6. Artic. 28.

h Council Trid. Sess. 22. Ca-  
nifun Sum. De Be. Christ. 7. 156. 157.

Transubstantiation, or a Corporall presence of Christ in the Sacrament; which I clearly collect from these two passages: (b) *Christ's holy Sacrament, his blessed Body and Blood: At the receiving of the Body: Lord I am not worthy, &c.* he doth not say: *the holy Sacrament of Christ's Body, and Blood:* or *at the delivery of the Bread,* as our Booke of *Common Prayers* doth; in the Order of the Administration of the Lords Supper: But, *Christ's holy Sacrament, his blessed Body and Blood:* and *At the receiving of the Body:* not of the Bread: which doth imply, *a Transubstantiation, or Corporall presence of Christ in the Sacrament,* which the (c) *Papists* doe so eagerly maintaine: (d) and our Church, and Writers so frequently condemne.

Yet this is not all; For our Devout Author, as hee admits a Corporall presence: so he impliedly affirms, *An vnbloody Sacrifice of Christ's Body together with an Adoration of it:* as these words import. (e) *A prayer when we are prostrate before the Altar: Thou art worthy O Lord, &c. When we fall downe to worship and adore before the presence of God.* (f) *Adding with the Priest: The Body of our Lord Iesus Christ, &c.* See here; *a Body of our Lord Iesus Christ; an Altar; a Prostration;* (not a kneeling,) *before this Altar, an Adoration likewise;* together with a Priest: And what Papist; yea, what Protestant, may not hence conclude; an approbation of the Popish Masse; An vnbloody Sacrifice of Christ's Body, offered on the Altar, by a Priest; together with an Adoration of it. Things which all (g) *Protestant Authors* doe abhorre: and none but (h) *Papists* doe admit.

Our Author still proceedes, euen to the very Mediation of Angels: in these words\* (i) *Command, that the Prayers, and Supplications, together with the remembrance of Christ's Passion, which wee now offer up unto thee, may by the Ministry of thy holy Angels, be brought up into thy Heavenly Tabernacle.* This as it was borrowed from *Missale Romanum: Canon Missæ.* pag. 172. So it is, so

Part. 2. p. 9.

cleare

cleare an evidence for the Mediation of Angels : ( a Doctrin which ( a ) *our Church, and all good Protestants, doe vitterly renounce :* ) that our Author, who in his second Edition, did not so much as alter it, from *Angels*, to *Angell* : in his last Edition, was euen constrained to rase, and blot it out : but yet it stands vpon Record, both against him, and vs, in all his first and second Impressions, to the disgrace, and scandall of our Church; and the great aduantage of our Aduersaries.

As ( b ) *Wicked men, and Seducers, waxe worse, and worse ;* so doeth our Deuout Author, who slips from one point of Popery, to another : from the *Mediation of Angels*, to *Prayer for the Dead* : in these words. *And these be to be re-appeared till the Soule bee departed. Then ( pray well obserue this word : ) ( c ) O thou Lambe of God, that takest away the finnes of the World, grant him thy peace : with this Prayer :* which makes it yet more eident. *O Lord with whom doe line the Spirits of them that die: & by whom the Soules of thy Seruants, after they be deliuered from the burthen of the flesh, be in perpetuall Ioy, and Felicitie :* ( a clause taken out of *our first Prayer, at the burying of the Dead* : and therefore doeth here necessarily import, that this Prayer, is a Prayer for the Dead ; *who are deliuered from the burthen of the flesh :* ) Wee most meekeely beseech thee, for this thy Seruant, that hauing now receiued the Absolution from all his finnes, which hee hath committed in this world : hee may escape the gates of Hell, and the paines of Eternall darkenesse : that he may dwell for euer with Abraham, Isaac, and Iacob, in the region of light : ( a clause transcribed out of the *Breniario of Pius 5. and Clemens 8. Printed at Antwerpe, 1621, Officium Defunctorum, pag. 154.* and that out of a *Prayer for the dead*, which runnes thus. *Vt animam famuli tui, quam de hoc seculo migrare iussisti, in pacis ac lucis regione constituas, & sanctorum tuorum iubeas esse consortem :* ) and thy blessed presence, where there is neither weeping nor beauienesse. And that when the generall day of thy iudgement shall come, he may rise againe with the iust, and receiue this dead body which

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must

4 The 2 & 3.  
Part. of the  
Homily concern-  
ing Prayer  
Dr. Fulke on  
Rhem. Test.  
1 Tim. 2 Sect.  
4. Dr. Reynolds  
Conference  
with Hart :  
cap: 3. Diuif.  
BB. Fisher An-  
swer to the 10.  
series Challenge  
c. 9. BB. Iruelle  
Apology.

I 3

b 2 Tim. 1. 11.  
c Part. 2. pag.  
104. 105.

*must now be buried in the earth, (a clause which puts all out of question : ) to be joynd with his soule, &c.* Loe heere a palpable prayer for the dead ; which *he who runnes may reade, and see :* (yea, and a *Limbus Patrum* too, implied in these words: that *he may dwell for ever with Abraham, Isaac, and Iacob in the region of light, which (d) region, the Papists stile their Limbus Patrum :* ) Yea, but an *Index Expurgatorius* hath passed on this Prayer. True it is, that the Author in his last Edition, hath rectified this Prayer of his, after great exceptions taken to it, and complaint against it. But this doth onely evidence and make cleare his guilt : (For if there were no apparant Popery in it, why should he purge it out ? ) not mitigate or assuage his fault. The Author is a Scholler : he had *long since collected these Denotions for his owne private use,* (as the *Printer* in his Epistle annexed to the latter Editions, testifies : ) and among them hee had inserted this Prayer for the dead ; (consecrated and patched out of sundry other prayers by himsele alone, and not transcribed out of our Common, or Queene *Elizabeths* priuate Prayer Booke;) which he hath published vnto the world vpon deliberation and aduice, and that for foure *weighty reasons*, as the *Preface testifies*. Therefore this was no slip nor ouersight in the *Aushor*, (much lesse in the *Printer*, who labours to take the blame vpon himsele, though there is not one Presse-error in the Booke) but a voluntary, wilfull, and affected error, of purpose to iustifie and countenance, the Popish Assertion, of Prayer for the Dead, which *(e) the Church of England and all her Worthies*, haue hitherto opposed.

Lastly, as our Author began with the signe, so he concludes, with *(f) the Vertue of Christs blessed (or of \* the holy Crosse :* which implies, there is some diuine vertue in the signe of the Crosse, as the *(g) Papists testifie*, and as *(h) Master Mountague himsele auers vpon his owne experience*. And the rather am I induced to make this collection from this passage, for these two reasons. First, be-  
cause

d *Rhemists* on Luke 16. Sect. 7, 8. And all the Papists who describe this *Limbus*.

e Article 22. Articles of *Tre-land*, Artic. 102. The 3. Part of the Homily of Prayer, pag.

121, 122. BB. *Vppers* answer to the Iesuites Challenge, c. 7. Dr. *Fulke Rh.* Test: Acts 23.

Sect. 1. 2 Cor. 5. sect. 1. 1 Ioh. 3, Sect. 4. f Pag: 129.

\* So was it Printed at first, as I haue heard.

g *Rhem:* Annotations on Marke 9, Sect.

4. 1 Tim. 4. Sect. 12, 13. *Beharms* l. 2. de

*Imaginib:* c. 30. b Appeale, pa:

280, Gag: 120 321. Dr. *Peas- lies Paravell:* 3-part. p. 23.

cause the (i) *Frontispiece of the Booke is adorned with a Crosse, held out in the hand of a devout Supplicant.* Secondly, because I neuer finde this forme of blessing, but in Popish Authors, who ascribe a Diuine vertue and efficacy to the bare signe of the Crosse: since therefore this forme of blessing was borrowed from Papists: I doubt not, but he concures with them in the Doctrine, as well as in the signe, and mention of the Crosse: And thus haue you these fiftene dangerous points of Doctrinall, and Fundamentall Popery, taken out of *Romish Primers, Pamphlets, and Prayer Bookes, inuolued, and couched, in these Pious Deuotions.*

To these I shall adde one more, which I had almost ouerslipped: to wit. *The approbation of Popish Penance:* which is necessarily collected from this clause and passage. (k) *The seuen Penitentiall Psalmes, to be used in times of Penance, &c.* Let any indifferent Reader now consider: First, that Protestants know no times of Penance, but onely Papists: Secondly, that as (l) *they renounce the Doctrine,* so likewise they (m) *disauow the very word, and phrase of Penance:* not only in their owne writings, but in all their English Translations of the Bible, (for which the Papists taxe them:) because in its vsuall, and accustomed signification, it imports nothing else: but a certaine punishment, taken vpon men for satisfaction of their sinnes to God: and so it is a word that derogates from the satisfaction, and Passion of Iesus Christ; which should cause all Christians to reiect it: Thirdly, that the Papists make Penance a Sacrament, and (n) *oft recite it in their writings, of purpose to expresse their Shrift, and Popish Penance of Whipping, Pilgrimage, and such like satisfactory mulcts, and punishments, (as they deeme them) by it:* Fourthly, that the word Penance, in its ordinary and proper vse, especially, *times of Penance:* doeth import, and signifie nothing else but Popish Penance: Fifthly, that it is the vse and practise of Popish Priests, to enioyne their poore deluded Penitents during the times of their Penance, to mumble ouer the *seuen Penitentiall*

i See *Orinus Spirituale*, pag. 169. where there is such a Picture.

16  
k Pag. 181, 223.  
l See *Caluin Instit.* l. 4. c. 19. Sect. 14. 15. 16.  
Dr. *Fulgers* and *Rhem.* Test.  
Ioh. 20. Sect. 5  
defense of the English Translation. pag. 13.  
Confutation of Dr. *Allens* Booke, part. 1. cap. 10. 11.  
Mr. *Whites* Way to the Church. Di-  
grest. 35.  
m Dr. *Fulgers* Defense of the English Translation. 13.  
n *Rhemists* Notes on Iohn 20. Sect. 3. *Gregory Martyr.* and al their other Writers.



*Psalmes*, here mentioned by our Author, once every day at least : I say, let any impartiall Reader, but lay all these together, and consider how our Author formerly enjoyned Shrift, or *Auricular Confession of our sinnes unto a Priest, before the receiving of the Sacrament* : and then hee cannot but from hence conclude, a plaine, and euident approbation, and publishing of Popish Penance ; which all Protestant Churches doe abhor, as exceeding derogatory to the death of Christ.

But passing from these Doctrinall, and Fundamentall, I come now to those other Ceremonious, and Circumstantiall points of Popery, that are directly Broached, and Patronized in these new *Deuotions* : which are foure in number.

1. First, that Canonically *Howers* are of Ancient, and Laudable vse ; and that they are diligently to be obserued euen of priuate Christians.

2. Secondly, that the canonized Saints of Rome, are true and holy Saints, and ought so to be esteemed of vs.

3. Thirdly, that there are some seasons of the yeere, wherein Marriages may not be solemnized.

4. Fourthly, that the Quire is more Holy, then the rest of the Church.

For the first of these ; the very title of the *Deuotions* : ( viz. *The Howers of Prayer* : ) the many proofes and quotations out of the Scriptures, and Fathers, to iustifie the antiquitie, vse, and practise of them ; ( which are transcribed out of (o) *Bellarmino*, (p) *Azorius*, (q) and the *Rhemists* : ) The Prefaces which our Author makes to all these *Howers* ; together with the scope and drift of the whole Booke, ( which is onely to confine, and limit mens *Deuotions* to these Canonically *Howers* : ) doe abundantly, and infalibly testifie, and confirme this Popish assertion, ( in the proöfe of which, *Azorius*, *Bellarmino*, and the *Rhemists* take such paines : ) That Canonically *Howers*, euen after the last Popish diuision, are of ancient, and laudable vse : and that they are diligently to be obserued, euen

of

o De Bonis O-  
peribus in par-  
ticulari. l. c. 11. 13  
p Instr. Mara-  
tum part: 1. l.  
9. c. 2. 10 15.  
q Notes on  
Acts 10. sect. 6



of prime Christians : which is more then either (r) *Bellarmino*, (s) *Azorius*, the (t) *Rhemists*, (u) *Vaux*, or any Iesuite, or Popish Monke, or Priest affirms : who expressly teach ; That none are bound to observe Canonically Howers, but such Religious persons, who haue entered into holy Orders, but especially Monkes, and Nunnies, and such whose Denotions are not interrupted by necessary Study and employments. For the Antiquitie of these Canonically Howers, after the Romish Computation, to wit : *Mattens*, the *Prime*, the *third*, the *sixt*, the *ninth* Hower ; *Vespers*, and the *Compline* : (to which our Author addes *Bed time* ; as wee lye downe to sleepe ; or the last Hower of the Night :) some would deriue it from the Primitiue Church : (x) so *Bellarmino*, and *Azorius* : and for prooue of this, they quote *Clemens Romanus*, *Constit. Apostol. lib. 8. cap. 34. 40.* And of this opinion *Maister Cozens* seemes to bee, who much relies vpon the same Authoritie, which is (y) aduayes placed in the fore-front : But loe the vanitie of the Papists, and the impudency, and treacherie of *Maister Cozens*, who build the Antiquitie of their Canonically Howers, vpon such a sandy foundation ; vpon such a counterfeite, and fictitious Author as this *Clemens* : who is *tored*, and branded by (z) many Papists, and all Protestant writers of any iudgement ; for a meere counterfeite, composed by some vaine, and illiterate Monkes of punie times : Others attribute the inuention of them to Saint *Hierome* : \* others make it a Divine Institution, propounding the example of *Esdra*, *Dauid*, and *Daniell* for to prooue it : but all these speake onely of the third, the sixth, and ninth Hower : As for the first Hower, *Bellarmino* himselfe confesseth ; that it was not inuented till \* *Cassianus* his time : and that the *Compline* was neuer mentioned by any Author before *Saint Benedict*, who inserts it in his 16. Rule. (a) *Pope Pelagius* the second, was the first that enioyned Priests, and Religious persons to observe these Howers of Prayer : which afterwards the *Councell* of

*Psalmorum modo lib. 3. cap. 4. Biblioth. Patrum Colonia Agrip. 1618. Tom. 5, part. 2. p. 11. accordingly. a. Psal. Virg. De Inuent. Rerum. l. 8. c. 12.*

r *De bonis Operibus in part. 1. c. 19.*  
s *Instit. Moral. Part. 1. l. 9. c. 3.*  
t *Notes on Acts 10. Sect. 6.*  
u *Catechisme cap. of Orders.*  
See *Cassianus de Canonicis*  
*Diurnis* : *Orat. Et Psalmus* : *modo, l. 3. c. 1, 2, 3, 4.* *Eligium Nouiomenfis*  
*Epist. hom. 11.*  
*Bibl. Patrum* : *Tom. 7. p. 246.*  
x *Qua supra :*  
y *See Page 3, 5.*  
z *107, 123, 147.*  
a. *See Coccius*  
*Censura Scrip- tor Veterum*, *pag. 16, to 20.*  
\* *Pelagius* : *fui contr. Mal. denser, cap. 23, 24.* *Biblioth. Patrum* : *Tom. 13. p. 327.* *Petrus Blesensis* : *Sermo 39. 1. accordingly.*  
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*Aquisgrane vnder Lewes the first, Anno. 816. cap. 131. The Councell of Basil vnder Eugenius the fourth, Ses. 21. The Synod of Moguntium vnder Rabanus, cap. 16. The Provinciaall Councell of Senona, or Seine. 1528. Decreta Morum. c. 18. 19. The Provinciaall Councell of Colen. 1536. part. 2. c. 6, 7, 8. par. 3. c. 5. The Provinciaall Councell of Trier, 1549. commanded Canonically, and Religious persons to obserue these Howers: but neuer were any Papiſts so absurd, as to iniioyne any persons out of Popish orders to obserue them. What Protestants haue thought of these Canonically Howers: Let \* Bellarmine himſelfe testifie; who produceth Wicliffe, Luther, Illyricus, Brentius, the Confession of Wittenberge, Tislemanus, & Hesbuius, expressly condemning them. To these let me ad the Harmonie of Confessions. Sect. 15. Confes. Zan. c. 25. Calvin Instit. l. 3. c. 20. Sect. 29. 30. Melanct. Musculus, Martyr, Aretius, Loc. Communes. De precatone Loc. Dr. Fulke, Rhem. Testa. on Luke 18. Sect. 1. Act. 3. Sect. 1. c. 10. Sect. 3. Gal. 4. Sect. 6. Mr. Perkins his Cases of Conscience. l. 2. Quest. 3. Sect. 4. and \* the Waldenses, and Protestants of old: Who all reiect these Canonically Houers, as Popish, vaine, and Superstitious trash: neither is there any (b) Protestant Church, or Author, to my knowledge, that euer did approue them, either in Doctrine, or in Practise: True it is, that our owne and other Protestant Churches, haue bounded out some set times and Howers, for pulike Prayers, and Deuotions, that so men might with more conuenience meete together; for Gods pulike worship and seruice. But yet these times and meetings, are farre different from these Canonically howers: For first, they are but (c) Twice a day at most, to wit, Morning, & Euening: Secondly, they are not confined to the compasse of an Hower, not to any set limits of time, which may not bee exceeded: Thirdly, the Forme, the Method, yea, and the matter of their Deuotions differ: Fourthly, there is some varietie, and change of Prayers, Chapters, and Psalmes in the one: but there is an identitie of matter, and prayers in the other, which may not bee altered: Fifthly, this is pulike*

\* De Bonis O.  
peribus in par.  
tis l. 1. c. 12.

\* See Pelich.  
dorffius contr.  
Waldenses: c.  
23. Biblioth.  
Patrum: Tom.  
13. p. 327. ac-  
cordingly.  
b This the  
Rhemiſts, in  
their Notes  
on Act. 10.  
Sect. 6. & Gal.  
4. Sect. 6. ac-  
knowledge.  
c Dr. Fulke on  
the Rhemiſh  
Testa. Act. 10.  
Sect. 6.

publike & common to all persons whatſoeuer, the other priuate, and proper onely to Religious, and Canonically persons: Sixtly, theſe times of publike Prayers, and meetings, are onely for conueniencie: theſe Canonically Houers, are preſcribed as matters of neceſſitie, and as a part of Gods Worſhip, and Seruice. Seuenthy, theſe Canonically Houers, cannot be altered, nor changed: our ſet times of Prayer, and publike meetings may, being ſome times ſooner, ſome times later, as occaſion ſerues.

For priuate Deuotions, of priuate men, (d) *our Church leaues every man to his free libertie, to Pray, and Read, at what Houers, and Times hee pleaſe:* Euenings, and Mornings, are the ſeaſons, both of publike & priuate prayer,

d Dr. Fuile,  
Ibid.

which She commendeth: *not the firſt, the third, the ſixt, the ninth Houers;* which She neuer yet preſcribed vnto any,

ſince her reformation: Since therefore our Church, as the (e) *Rhemifſts* themſelues expreſſely teſtifie: and all reformed Churches in Forraine parts, together with

e Notes on  
Acts 10. Sect 6

the fore-quoted Authors, haue vtterly rejected theſe Canonically Houers: I wonder much, how our Author dares to impoſe, or preſſe them on vs now. What, did hee dreame wee would all turne cloiſtered Monkes, and mued Nunnes; or Ancorites, and brutiſh Hermites? that wee would all take Popiſh Orders once againe: or that we would voluntarily chant, and mumble ouer his Deuotions every day? (An harder taſke then Papiſts doe enioyne their ſtrictest Orders: Or would he haue vs to renounce all Secular imployments, and Gods publike Ordinances, and wholly to deuote our ſelues to priuate Prayer? and ſo make vs all turne Seperatiſts, vnder preſence of priuate Deuotion? If ſo, then there were ſome cauſe, and colour to confine both vs, and our Deuotions, to theſe Canonically Houers. But if hee hath no ſuch ayne as this; then let his Houers, and Deuotions goe as needleſſe, and ſuperfluous Romiſh traſh, that are fit for nothing, but the Cloysters, or the Dung-hill, ſince no Church but Rome, did euer owne them: and ſince

END

f Ibidem.

Obiect.

our owne, and all Protestant Churches, haue discarded them as  
superstitious, as the (f) Rhemists truely doe affirme.

If any object: that these Canonically Howers were approved, and Authorized by Queene Elizabeth in that *Orarium*, or booke of *Private Prayers*, Printed by *William Seares*, 1560. published by the *Queenes* Authoritie: and therefore the Church of *England* doeth approve of them; which is all that our Author can pleade in the defence of these his *Howers of Prayer*.

Answe.

1.

To this I answer: First, that there was indeed some short mention made in the foresaid booke, of the *first*, *third*, *sixt*, and *ninth* *Hower*, and of *Martens*, *Evening Song*, and *Compline*: But yet, that Booke was neuer intituled, the *Howers of Prayer*, as these *Deuotions* are: nether is there any one word spoken, or Scripture, or Author quoted in it to approve and iustifie the vse, and practise; or to set forth the Antiquitie of these *Howers*: whereas our Author pleades as much as any Papist hath, or can doe for them.

2.

Secondly, those Prayers were published in the third yeere of her famous Raigne, in the very infancy of Reformation, when as all Popish Reliques were not so fully cleared out, as afterwards they were: therefore our Author may not racke and scrue them to our Aged and noone-tide seasons of the Gospel, which haue long since worne out these Menstruous and polluted ragges of Romish Superstition, and Monkish Deuotion.

3.

Thirdly, Queene Elizabeth was so farre from Patronizing Canonically Howers, that in the second Impression of these *Private Prayers*, in the yeere 1564. Printed by her Authoritie, these Howers were quite obliterated, and not so much as mentioned in that, or in the subsequent Edition in the yeere, 1573. which doth plainly euidence: that those *Howers*, were either secretly foisted into these private Prayers, after they were licenced for the Presse: (as I feare me much of our Authors Deuotions were,) or else, that they were ouer-slipped by the haste and carelesnesse

lesse of the Liceiser, as our Authors Popery was : else questionlesse they had not beene omitted, not obliterated in the ensuing Impressions . Doubtlesse, if *Queene Elizabeth*, or the Church of *England* had euer approoued of these *Howers*, they had neuer caused an *Index expurgatorius* to passe vpon them in the succeeding Editions : Since therefore these *Howers* were onely named in the first, but quite purged out, and that by Authority, in the second and third Impressions : it is certaine, that the Church of *England*, and *Qu. Elizabeth*, (who gaue the greatest blow and downe-fall to *Romes* Deuotions,) were so farre from countenancing and approouing : that they did euen vtterly reject, exile and damne them . And here I must obserue the treacherous and partiall carriage of our Author, who to testifie his deare affection to the Whore of *Rome*, and his great disloyalty to the Church of *England* : doth couertly passe by the second, third, and most corrected and reformed Impressions of those private Prayers (where these Canonick *Howers* are not so much as named :) reniuing onely the name and memory of the first Impression, which was buried in silence and obliuion, wherein these *Houres* are recorded, which may giue some seeming aduantage to the Church of *Rome*. Doubtlesse if hee had respected *Englands* good and profit, more then *Romes* : or intended the increase of true Deuotion more then the propagation of Romish Superstition, he would either haue suffered these *Private Prayers* to rest in silence, or at least hee would haue framed his Deuotions according to the forme and modell of the last and best Editions : and not haue moulded them according to the *Howers* in the first Impression, which suite with none but Popish Deuotions : but more of this hereafter.

Fourthly, It is enident both by the (a) *Statutes of King Edward the 6. and Queene Elizabeth*, (b) and the *Proclamations of King James* of happy memory : for the vni-  
formitie of Common Prayer : (which Maister *Coxens* himselfe,

a 5: & 6: Ed.  
6, ca. 1. 1. Eliz  
cap. 2.  
b 5 Jacobi,  
March: 5.

himselfe, I knowe not by what Authority, hath lately caused to bee annexed to, and Printed with all the Bookes of *Common Prayer* whatsoeuer, whereas formerly they were omitted: by Homelie of the place, and time of Prayer, the *Preface to the Common Prayer Booke*; and by the *Common Prayer Booke* it selfe: That the Church of England hath vtterly reiected, and antiquated Canonically Howers, as vaine and Superstitious Ceremonies, which suit with none but Cloistered persons: and that She onely enioynes and retaines; both in publike, or priuate, none but *Morning and Evening prayer*, and that at no set Houres, but such as may bee altered as mens conueniences and occasions serue. Yea the forequoted Authors, and the (c) *Rhemists* themselues doe expressly testifie: *That the Church of England hath vtterly reiected Canonically Howers, as vaine and Superstitious*: So that our Author cannot proue, that *Quene Elizabeth*, of the reformed Church of England, did euer countenance or Patronize these Howers of Prayer: in the requiuing and broaching of which, hee is onely an Agent and Factor for the Church of Rome; the (d) *Authenticke of whose Ancient Lawes, and old godly Canons, hee endeauours to continue and preserve*: as himselfe professeth in his *Preface*.

e Notes on  
Acts 10, sect. 6.

d Reason 1.

2.

But to passe from his Canonically Howers, to his Canonized Saints: In his *Preface to his Calender*: hee affirms: *That all those Persons whose names are preserved in the Calender of the Church* (and so in his ensuing *Calender*) *there to remaine upon Record and Register, as sacred memorialls of Gods mercy towards vs, and as forcible witnesses of the Ancient Truth: were holy and heavenly Saints, the blessed seruants of God: and holy Persons, which the vniuersall Church of Christ, and not our people onely, were best affected too: and that they are now like the Angells of God in Heauen*. Now, many of these Saints recorded in his *Calender*, were neuer Canonized but at Rome; others of them were notorious wicked men: and some of them were neuer found in *verum natura*: witnesse Saint *Ag-*

nes,



nes, Saint Vincens, Saint Valentine, Saint David, Saint Cedde, Saint Benedict the Famous, (the Father and Founder of our Monkes and Friars:) Saint Richard of Chichester, Saint Alphege of Canterbury, Saint George the famous, Saint Dunstons of Canterbury, Saint Austin the Monke, Saint Boniface of Mentz, Saint Swithine of Winchester, Saint Margaret of Antioch, Saint Anne, Saint Giles, Saint Lambert, Saint Denis of France, Saint Edward, Saint Andry, Saint Leonard, Saint Martyn, Saint Bruce, Sr. Machutea, Saint Hugh, Saint Edmond, Saint Katherine, Saint Nicholas, and Saint Sylvester: Now all these (if our Author may be credited) are holy and heavenly Saints, and are now like the Angels of God in Heauen: though some of them were neuer yet in being: and others of them were professed Papists, and neuer Saincted but at Rome: I confesse indeede, that these names, with sundry others are recorded and preserved in our Calenders: not that wee respect them all for Saints or holy men: (they are the expresse words of (c) Præces Primæ, Printed by William Secres, by Quene Elizabeths approbation: 1573: out of which these new Denotions are pretended to bee collected:) or that (if they were the most holy persons of all other) we deeme them worthy of any diuine worship or honour: but that they may bee as notes of some certaine things, and fixed seasons, the knowledge of which is very beneficiall, and the ignorance of which would be very preiudiciall to the people: Our Church enrolles, or rather reserves their names within her Calender, not to Canonize them for Saints, but to designe and point out times: therefore our Author who doth record them in his Calender onely for this reason; that they were holy and heavenly Saints, and the blessed seruants of God, who are now like the Angels of God in heauen: must needes be guilty of Canonizing Popish Saints, both in his Doctrine, and his practise too.

From the Canonizing of Saints: wee passe to the Solemnization of Marriages: And heete our Author informs vs: That there are some certaine seasons wherein

F 2

Marriages

c. *Admonitio ad Lectorem*: at the end of the Kalender. See 5 & 6. Ed. 6. cap. 3. accordingly.

*Marriages are not solemnized: to wit, from Advent Sunday, untill eight dayes after the Epiphany: from Septuagesima Sunday, untill eight dayes after Easter: from Rogation Sunday, untill Trinity Sunday: which is full five Moneths in a yeare: And why, I pray, are not Marriages to be solemnized in these times? Forsooth, because, some of these being times of solemn Fasting, and Abstinence: some of holy Fasting, and Joy; both are fit to be spent in such Sacred exercises, without other Avocations: And whence had our Author these prohibited times of Marriage? from our owne, or from the Church of Rome? If from our Church? I must confesse ingeniously, that though our Spirituall Courts for their owne private lucre, permit not men to Marry at certaine seasons of the yeare, vnlesse they first procure a Licence from them, for which oft times they pay full deere: (an abuse and grievance, which would be searcht into, and quite remoued: ) yet there is no *Clause*, no *Article*, nor *Canon*, either in our *Common Prayer Booke*, our *Church Kalender*, our *Articles*, *Homilies*, our *Booke of Canons*, or our *Statutes* to my knowledge, that prohibits Marriages at any time, much lesse, in the fore-recited seasons: Sure I am, the Scriptures confine not Marriage, (f) *which is honourable in the sight of all men*, to any times, or seasons of the yeare; but giues men this liberty at any season; (especially in Spring time, when as their lusts are most impetuous, and predominant;) (g) *rather to Marry then to burne*. Why then should we be intangled, in a yooke of bondage, when as the Scriptures leaue vs free, to Marry when we please; so as we (h) *alwayes Marry in the Lord*? If Marriages be lawfull at any season, why then should men be put to such a needlesse trouble, and expence, as to procure a Licence for a lawfull thing? If it be not lawfull at some seasons, either by the Law of God, or Man: (which Lawes I neuer yet could see nor heare of:) how then can a Licence from a Spirituall Court, dispence, or make that lawfull, which is vnlawfull of it selfe? The truth is this: our Church prohibits*

f Heb. 13. 4.

g 1 Cor. 7. 9.

h 1 Cor. 7. 39

hibites Marriages, at no seasons whatsoever, so as they are Religiously, & duly solemnized: much lesse, doth She reſtraine the vse of them, at *Festiuall, Holy, and Ioyfull time*, (as our Author doth absurdly reason :) becauſe as Marriage is a holy Ordinance of God, and so fit for holy Times: so (s) *likewiſe it is a Festiuall, and Ioyfull thing*, and so most seasonable, and ſuitable, for *Festiuall, and Ioyfull times; and seasons; as the Scriptures*, and daily practise of all Christians teſtifie; who deſerre their Marriages for the most part, till ſuch times as theſe: If then the Church of England knowes no times, eſpecially, no *Festiuall*, nor *Ioyfull times*, wherein the ſolemnization of Marriages is prohibited? Whence then had our Author theſe *non-licet* seasons? Truly, from the *very Councell of Trent. Seſſio. 23. Decretum. De Reformatione Matrimonii. cap. 10. From Breuiarium Romanum Pii. 5. & Clementis Octau. at the beginning, or from Laurence Kellams Manuall of Prayers, a little after his Kalender*; who both informe vs out of the *Councell of Trent*: vnder this Title: *When Marriages may not be ſolemnized: That the ſolemnizing of Marriages, is forbidden, from the first Sunday of Aduent untill Twelſe day, and from the beginning of Lent, untill Low Sunday, or 8. dayes after Eaſter; all other dayes they may be ſolemnized.* Doe here your prohibition of Marriages at certaine limited seasons, proceeds originally from the *Councell of Trent*, and from no other Diuine, or Humane Authority, that euer I could finde: and from hence our Author queſtionleſſe, did Tranſcribe it. Onely, in this he exceeds this Councell, and the recited Popiſh Authors: that he prohibits *Marriages, from Rogation Sunday, to Trinity Sunday*; adding a reaſon, with all to backe, and iuſtifie the reſtraint of Marriages in theſe seasons; when as the *Trent Councell*, and other Papiſts, are not yet ſo reaſonable, as to yeeld a reaſon of any ſuch reſtraint; nor ſo vnreaſonable, as to proceede ſo farre in this reſtraint, by one three weekes, as our Author doeth: But of this enough, if not to much.

Psal. 19, 5.  
Psal. 45, 13.  
Iudges 14, 10.  
11. Prou. 5, 18  
Eccleſ. 9, 9. Iſai  
61, 10. & 62, 3  
Ier. 7, 34. & 16  
9. & 25, 10. &  
23, 11. Mat. 9.  
15. & 24, 38.  
Iohn 3, 29.

4.

a Part. 1. pag.

17, 18.

b This is transcribed out of *Ornament Spirituale*, pag. 31.*Horae Nocturnae**Seignora*, fol.

10. And our

*Ladies Primer*

pag. 102.

I come now vnto the *Quire*, which our Author seemes to make more holy then the body, or any other part, or parcell of the Church: For when hee hath prescribed vs a short Ei aculation, or Meditation; (a) *As our entrance into the Church*: out of the fift *Psalme*: (b) *transcribed out of Popish Authors*: he then enioynes vs another Contemplatory Ei aculation, out of the eightie foure *Psalme*: *When we are come into the Quire*: together with another out of *Renel.* the fourth: *When as wee fall downe to Worship, and Adore, before the presence of God*: Now what doth this intimate, or imply vnto vs; but that the *Quire* is far holier then any other parcell of the Church; a meere superstitious, absurd, and Popish opinion, which I will not stand for to refute.

5

By all these twentie severall Fundamentall, and Circumstantiall points of Popery, which are secretly wouen, and interlaced with these pious Denotions; (which were in truth Transcribed out of Popish *Primers, Catechismes, and Prayer Bookes*: ) it is as euident as the Sun at Noonday; that the very Subiect matter of these Denotions, is meere-ly Popish; which was my fift, and chiefeft prooffe, to euidence, and cleare my first Conclusion: which I will here shut vp with this short Syllogisme.

That Booke, whose Frontispiece, Title, Frame and Method, Stile, and Phrases, yea, and Doctrines too; is altogether Popish: must needs be meere-ly Popish, both in Forme, and Matter.

But the Frontispiece, Title, Frame and Method, Stile, and Phrases, yea, and Doctrines too, of this Booke of *Primate Denotions*, is altogether Popish.

Therefore this Booke of *Primate Denotions*, must needs bee meere-ly Popish, both in Forme, and Matter.

Which was my first, and now makes ready way, and passage to my second Conclusion.

To wit; *That the Authors end in publishing this Booke of Denotions; was nothing else; but to introduce, and usher Popery*

*Popery into our Church; as least to Grace, and Countenance.*

This second Assertion is infallibly evidenced, and confirmed by the former. For what designe, or end can any, (especially, one who pretends himselfe a Protestant,) haue, in publishing any Treatise, whose forme, and matter is meere Popish; but onely the propagating, or at least, the countenancing, and aduancing of Popery, and Romish Superstition? Now I haue already proued, both the forme, and matter of these *Private deuotions*; to bee altogether Popish, by sundry pregnant evidences. Therefore, the Authors ayme and purpose in publishing them, could be no other, but to propagate Popery, and secretly to Vsher it by degrees into our Church; at least, to giue it some Grace, and Countenance now among vs. Besides all this; If wee consider, that these Deuotions are consecrated, and patched vp of Popish Reliques, and Fragments, raked out of the very Dung-hill, of Popish Psalters, Primers, Catechisines, and Prayer bookes: (as I haue already in part, and shall anon more fully demonstrate; though the Author, and Printer doe pretend the contrary:) how can wee but coniecture, nay, infallibly conclude: that the Aduancement, and Introduction of Popery, and Munkish Deuotions, was the true and vtmost end, of contriuing, collecting, and publishing these Deuotions? Again, if wee diligently obserue, how these Deuotions are framed, onely for the vse of the Monasticall, and Cloistered Male, and Female Orders, of the Church of Rome; that they are altogether fitted for the dayly exercise, and practise of those English *Iesuitesses*, (a new inuented Order,) Friers, Munkes, and Nunnes, which lurke among vs; or else, are mued vp in Forraine Cells, and Cloisters of Impiety: Or for the behoofe, the furtherance, and encouragement of those vnprofessed Romane Profelites, and Conuerts: (who swarme so thicke of late in every corner, and buy vp these Deuotions thicke and threefold, as

2.

any

e 3 Reason in  
the first Pre-  
face. j

am informed: on the Couer of which, they stampe an  
(*IHS.*) as they doe on all their Propish Primers, Bre-  
uiaries, and Prayer Bookes, in token, that this Booke is  
meerely Popish, and seruing onely for their vse:) the  
first of which, are wholly tied, and deuoted, by their  
Orders; and the latter, onely aduised, as occasion and  
leasure serues, to the vse and practise of Canonick  
Howers, and times of Priuate Deuotion: How can we  
but surmise, that the chiefe and Primary end of these  
Deuotions, was onely to reuiue, to countenance, and ser-  
ue Munkery; and to aduance, and further the Cloi-  
stered, and superstitious Deuotions, of Regular, and Ca-  
nonick persons, which our Church hath long since,  
quite exploded, and cast out, as Menstruous, and polluted  
reliques of the Romish Whore? If wee accumulate and  
adde to this; that these Deuotions can neuer square, nor  
suite with Protestants, nor any wayes promote their  
priuate Prayers, or Deuotions: we need not doubt, nor  
stagger at this Conclusion: that these Deuotions were  
meerely published for Romes aduantage, and for the  
aduancement, and furtherance of Her cause, and faction:  
For I would willingly learne but thus much from the  
Author, or any of his Patriots, or Abbetters; what vse  
there is of these Deuotions, or Howers of Prayer, in our  
Church, or State? If they are suited, and squared for  
the practise, and *(c)* *daily vse of any who are religiously*  
*giuen*, as the *Preface* to them doeth surmise: I would  
know what kind of persons those should be, who should  
be tyed and confined to the deuout, the ancient, and or-  
derly exercise of these Howerly Deuotions? If any:  
then they must be either Canonick and Regular persons  
who haue entred into Popish Orders, (whom our  
Church hath long since spued out, as crapulous and noy-  
some humours:;) or else they are Secular and vnprofes-  
sed persons, not tainted with the Monasticall and vnholy  
Orders of the Church of *Rome*; which are the onely  
members which our Church or State acknowledge. If  
the



the latter of these, (for the first we vtterly disclaime :) then they must be either Clergie men, or Laicks and Secular persons : If Clergie men : then either those that haue Cures, or those that want them : If those that haue Cures, then either conscionable and painefull *Residents*, who (d) *readily feede their Flockes* with care and conscience, and Preach vnto them *once a Sunday*, at least, (as the (e) *Canons of our Church enioyne them*, though many deeme this clause to strict, and therefore make no conscience to obserue it :) or else vnconscionable, lazy, \* *Wolfe-feeding*, and Soule-murthering Nonresidents, (the Epidemicall and fatall plague, and sicknes of our Church) who labour onely to purchase and procure, and then to (f) *fleece & starue, but not to feede their Flocks* : If the former of the two : Alas our Author, and most of his Abettors, who thinke one Sermon in a Month enough, or to too much : doe doome all these for *branded Puritans* ; because they are so diligent, and frequent in their Preaching : and therefore there is little hope of working them to these Canonically Howers ( which the Horologe and Clocke of *Rome* hath measured out, ) vnlesse our Author can charme their consciences with some Magicke spells ; or cause some higher Powers to silence, and close vp their mouthes : or to Cloister, Mue, and shut them vp in some close, and loathsome Prison, Cell, or Dungeon ; because they Preach too much, and draw too many vnto God : or speake to plaine, and bluntly against the sinnes, the vices, and corruptions of the times : for else their Consciences, Studies, and Pious execution of their function, either will, or cannot brooke, the restraint, and curbe of these Canonically Howers, and Priuate Deuotions, which would interrupt their publike Employments, and withdraw them, from their Popular, and publike Ministrie. If the latter of the two : Alas, these are so taken vp with Secular, or State affaires : with *Pauls*, or *Westminster Hall* : with some *Iustice of Peace-ship* or other : with (g) *the eager prosecution of some fat Benefice*,

G

Deanery,

d *Bonus Pastor ad omium custodiam hortare non indiget.*  
Chrysost. Hom. 59. in Iohn.  
c Canon. 45.

\* *Qui dimittit oues in pascua absq; custode, Pastor est non ouium sed Luporum.* Berns super Cant. Sermon 77.

f *Quem mihi dabit de numero istorum praepositorum, qui non plus imitetur subditorum, vacuam maris, quam visum extirpandis?*

Bern. Ibid. But let these remember. *Petro tertio dictum est, Pasce, nec mouge, seu tude semel additum est.* Bern. Declam.

Col. 923. V. g *O virum tam vigilans reperirentur ad curam, quam allacres currunt ad Cathedralam.* Bernard. super Cant. Sermon 77.

h Hinc Mon-  
struſum dila-  
tantur venes  
humeroſi: hinc  
tumentes vie-  
ri non ſan im-  
pinguantur,  
quam impreg-  
nantur aru-  
ſia, ita vt car-  
nis opus oſſa  
non ſuſtinent.  
Bernard. de  
Cōuerſatione  
ad Clericos.  
cap. 12.  
s Mark. 16. 15  
Math 28. 19.  
Iohn 21. 15. 16  
17. Acts 20.  
28. Col. 4. 17.  
1 Pet. 5. 2. 3.  
k They are  
ſtilled Paſtors,  
& Shepherds:  
and ſhould not  
a Shepheard  
feed his Flock?  
Ezech. 34. 2. 3  
Ier. 23. 1. 4.  
1 Pet. 5. 2. 3.  
Ques ſunt in  
ſeminate paſſui.  
Bern. ſup. Cāt.  
Sermio. 76.

Deanery, or Biſhopricke, or ſome ſuch ſuite at Court: or  
(b) ſo ſatted with ſome Deanery, or Prebendary, (the com-  
mon receptacles of thoſe idle Drones, and Abbiſſubbers,  
who ſucke the Hony of our Church, whiles the labour-  
ring, and induſtrious Bees, who beare the heate, and bur-  
then of the day, and Cure, are almoſt ſtarued, with their  
ſue, or tenne-pound Penſions: ) that they either want  
time, or breath, to mumble ouer theſe Deuotions: In-  
deed, Nonreſidents are the onely men, that I can thinke  
of, who haue, or at leaſtwiſe might haue, leaſure time,  
to praetiſe theſe Deuotions; and turne them ouer euery  
day, at their prefixed Howers: but I feare me, that they  
are ſo wholly ingroſſed with the recited employments,  
that they cannot: or that their floath, and laſineſſe is ſo  
great, and their Deuotion ſo ſmall and key-cold, that they  
will not brooke ſo hard, and heauy a taſke: Certainly,  
they who haue not ſo much Conſcience, or Deuotion, as  
to keepe, and feed their Flockes, and to Preach vnto  
them once a weeke, ( it may be, ſcarce once, or twice a  
yeere; ) though (i) Chriſt himſelfe, and the (k) name, and  
eſſence of their Function, iye them to it: will neuer finde  
Conſcience, or Deuotion enough, to chant ouer theſe  
Deuotions duely once a day; nay, once a month: especial-  
ly, ſince there is no other argument to perſwade them  
to it, but our Authours bare authoritie, and aduice; which  
I dare preſume, was neuer ſeconded by his praetiſe. So  
that if you will confine our Beneficed Clergie-men to  
theſe Deuotions, and Howers of Prayer; there is little  
hopes of good ſucceſſe: For thoſe that haue no Cures of  
their owne, if they officiate other mens Cures, as they  
ought: their ſtipends vſually are ſo meane, and beg-  
gerly, (eſpecially, if they are honeſt, and laborious men,)  
vneſſe the Pariſh-purſe augment it; that they are com-  
monly enforced to Teach, or Tutor poore mens children,  
or to turne Trencher-Chaplaines, or Schoole-maſters  
to ſome Countrey Gentlemen, or to betake themſelues  
to ſome Baſe, Illiberall, Mechanicall, or ſeruile Worke,

or

or Labour, to preferue their liues, and soules together: so that what with their paines, and industry in the discharge of their Cures, and their other auocations, and imployments for their necessary support, and liuely-hood, they haue no vacant time for these Howerly, and set Deuotions: Yea, such is the penury, and miserable indigencie of many poore Curates, (to the shame and infamy of their fast-handed, and hard-hearted, Maister-brethren be it spoken, whose *cure and sweate these (l) vnderlings vndergoe*; ) that if they had both will, and time to practise these Canonick Deuotions, yet they want meanes to buy, and purchase them; yea, to procure competent, and conuenient food, and rayment, answerable to the degree, and honour, of their Diuine, and Heauenly Function: So, that there is no probability of confining Clergie-men, of any ranke or qualitie whatsoeuer, to the Ancient, Orderly, and Deuout exercise of the Canonick Hōwers. And will you then confine, and binde vs Laickes; and Secular persons to them, when as all Ministers, and Clergie-men, (*m*) whose liues, and conuersations should be more Heauently, and Deuout then others, are exempted from them? If so, what kinde of Secular persons should they bee? What Courtiers? Alas, they are so taken v<sup>p</sup> with sports, and pleasures, or necessary attendance: with Complements, and Ceremonies; with thoughts of Honour, Greatnesse, and Preferments; with *\*Flattering, and undermining Adulation, the common Plague, and Ruine, both of Kings and Kingdoms*: that they haue scarce space, or time to thinke of (*o*) Prayer, or any part of Pietie; much lesse, to practise these Howerly, and Munkish Deuotions, which would soone transforme a Court into a Monasterie. Or Court, and Countrey Ladies? Alas, their (*p*) guiddy heads are now fraught w<sup>th</sup>, and troubled with new-found fashions, with antique Dressings, and Attires: their Faces are now so long a Painting, and their Heads attiring euery morning, that they haue no vacant time, to thinke of these Deuotions, nor yet to cast their eyes v<sup>p</sup>

1. *Primus in or-  
pere, postquam  
in Ordine Ber-  
nardide Ordine  
Vita. lib. Col.  
1116 I.*

m *Auorum est  
Deum credere,  
scire, adorare,  
reuereri, Clerti-  
corum vero sa-  
pere, intelli-  
gere, cognoscere,  
frui. Bernar de  
vita Solitaria,  
Col. 1020. G.*

\* *Aulici Reges  
adulatione ad-  
flagitia impel-  
lunt: nec viliū  
est genus homi-  
num huiusmo-  
di consulario  
periculosum:  
Comineus:  
Comment. lib.*

7. p. 778. *Adu-  
latio vetus in  
Republica ma-  
liū: Tacit Ari-  
nall. 2. Sect. 4.  
o Exerat Aulo,  
qui vult esse  
pim, Lucan:  
Pharal. l. 3. p.  
142.*

p See Agrippa  
De Vanitate  
Scient. c. 71.

*p. Quod enim  
quisq; pra cete-  
ris colit, id sibi  
Deum consti-  
tuisse probatur  
Bernard. De-  
clamat.*

on them, vnlesse you could Ingraue them in their Looking-glasses; their thoughts, their time, and seruice, are so deuoted to their Heads, and Faces, (the onely (p) *Gods and Idoles, which they now Adore*;) that there is little or no Deuotion, Care, or Thought within them, for God, or for their Soules: Yea, the Deuotions of most Ladyes, and Gentlewomen, (whose whole imployment is but to be idle, at least, to Pranke, and Dresse themselves, and to passe away their liues in Dauncing, Carding, Chatting, Gazing, and in Visits, as if they had no God to serue, nor Soules to saue:) are now so Sloathfull, Drowsie, and Bedridden; that their *Vespers* would bee almost quite runne out, before they would bee fitted, and attired for their *Morning Song*; There is therefore little hope of working these, especially, to your Morning Howers, and Deuotions, vnlesse you could change your *Mattens* into *Vespers*, and your *Vespers* into *Mid-night Songs*; which were an Irregular course. You see then, that these Deuotions can neuer suite, with Courtiers of either Sexe, who are commonly the idlest persons of all others, and haue the least imployments: On whom then would you impose them? On *Merchants, Citizens, and Mechanicks*? Alas, all these haue Trades, and Callings for to follow: your Deuotions are incompatible with their Professions: they must needs renounce the one, if they should but once deuote themselves vnto the other. On Lawyers, Iustices, Countrey-Gentlemen, and painefull Husband-men, (q) *whose worke runnes away in a Maze, and Circle, and neuer findes an end*? Alas, these haue Clients, and Suites: these haue Sessions, Courts, and Countrey affaires; these haue Hawkes, and Hounds, and Plowes to follow, besides a thousand other quotidian, and Howerly Auocations; and is there any probabilitie, of regulating, squaring, and reducing these to the Slauery, and Bondage, of your Canonick Deuotions, and Howers of Prayer? Truly, there is as much hope, of making the restless Sunne to stay its motion, or the fixed Earth to mooue, and

*q. Redit Agri-  
colis labor ac-  
tus in orbem.  
Virgil. Georg.  
lib. I.*

and turne within its Circle: so vsuitable, and disproportionate are these new Deuotions, to all those qualities, estates, conditions, and rankes of men; of which our Church, and State consist. If then these Howers of Prayer are consonant, applicable, or aduantageous, to no members of our Church, and State, but onely to Popish *Hermits, Anchorites, Friars, Munkes, and Nunnes*; it is impossible for any to coniecture (vnlesse they will condemne, and taxe our Author, of grosse and palpable folly, and improuidence:) but that the end of publishing these Deuotions in such times as ours, was meere to aduance, and further Popery, and Popish Deuotions; since they can bee no furtherance, or helpe to any other. But what need I seeke for proofes abroade, when as our Author doeth in a manner, intimate, and confesse as much at home? for hee informes vs in his *Preface*: That the grounds, and motives, that induce him to publish these Deuotions, were: First, *to continue, and preserve the authority of the (r) Antient Lawes, and old Godly Canons of the Church, which were made, and set forth for this purpose; that men before they set themselves to Pray, might know what to say: and not Pray what, and how, and (s) when they list*: Secondly, *to let the World understand, that they who giue out, and accuse vs here in England, to haue set up a new Church, and a new Faith: to haue abandoned, (t) all the Antient formes of Pietie, and Deuotion: and to haue taken away all the Religious exercises, and Prayers of our Fore-fathers, and to haue dispised all the old Ceremonies of Christs Catholique Church, (by which the Obiecters, and our Author, onely meane the Church of Rome, which the Iesuites, and Papists stile, and tearme; the Antient, and Catholique Church of Christ;) doe but betray their owne infirmities, and (u) will not understand vs, what we are*: Thirdly, *that they, who are (x) this way already Religiously giuen, (I pray marke the Emphasis of the words;) and whom (y) earnest lets, and impediments doe often frequent the publike, and therefore betake themselves to such private Deuotions.*

To wit, the Lawes & Canons of the Church of Rome.

Our Author would therefore not only aduise, but impose these Howres vpon men.

The Authors end is to reduce vs to the olde Religion, as they stile it: and to the Antient Ceremonies of the Church of Rome, and of our Forefathers.

That is, they take vs for Protestants, but if the truth were knowne, many of vs are good Roman Catholikes.

That is, Popishly.

Such lets & impediments haue our Popish Recusants, who refuse to



hinder from being partakers of the Publike, might have here a daily, and devout order of private Prayer; wherein to exercise themselves, and to spend some Hours of the day at least: (as the\* old godly Christians were wont to doe,) in Gods holy worship and Service, &c. Lastly, that those, who perhaps are coldly this may yet affected, (that is, such as are not yet affected towards Popery:) might by others examples be stirred up, to the like heavenly duty, of performing their dayly and Christian (to wit, their Popish) Devotions: By all which reasons, and passages, (to which I might have added, his (\*) discourse of the *Ancient and accustomed times of Prayer in general*, to the selfe-same purpose:) our Author doth expressly testifie: that the end of publishing these Devotions, was but to Introduce, and Vnder the *Old Religious Ceremonies, Canons, Lawes, Sacraments, Prayers, Canonically honours, and Devotions, of our Superstitions, and Popish Fore-fathers, and the Church of Rome, into our Church*; and by it, to stop the Papiests mouthes, and to aduance the Catholike cause, and Roman Faith among vs; to whose obedience hee labours now, (as other *Cassandrian Moderators*, haue of late,) to reduce, and reconcile vs once againe. Since therefore, you finde him guiltie of this Conclusion, by his owne Confession; I will not trouble you with further prooffe.

3. I come nowe vnto my third Conclusion. *That the Author endeauours to make Queene Elizabeth, of euer blessed memory, the Patronesse of this his Poperie, and to harbour it under her Protection.* This is most cleare and euident: First, from the Title: Secondly, from the Preface of the Booke. For the first of these; our Author entitles this Booke of his, *A collection of Private Devotions: in the Praetise of the Ancient Church, called the Hours of Prayer: as they were after this manner, published by Authority of Queene Elizabeth 1560.* (saith the first and second; but: as they were much after this manner published by Authority of Queene Elizabeth, 1560. saith the third Impression:) taken out of holy Scriptures, the Ancient Fathers, and the

\* That is, the  
Ancient Monks  
and Nunnes

2 Part, 1. pag.

3. 109.



the Divine Service of our owne Church: In which hee affirms these two things. First, that these *private Devotions, and Flowers of Prayer*, are no new Devotions of his owne composing, but onely a reniuall or new Impression of those private Prayers and Devotions, as were formerly published by Queene Elizabeth, in the yeare 1560. and so did most men take them to bee at first, till they had better sifted and examined them. Secondly, that the mater of these Devotions were published by the approbation of Queene Elizabeth, or at leastwise warranted by her Authority: therefore there can bee no Popery or poysonous Doctrines couched in them, and all that loue the name and memory of that blessed Queene, should buy and approue them. A glorious and bewitching Title or Prologue I confesse, but yet a dangerous and insuaring Booke. Of which I may truly say, \* *Tiruli habent remedia, pyxides, venena*, the Title is wholesome, but the Booke it selfe is poyson. Our Author, no doubt, had learnt this lesson long agoe. (a) *Nitula aconita bibuntur, fictilibus*: that poyson must alwayes be administr'd in golden Chalicees, else none will quaffe, and drinke it downe: and therefore he puts a golden Front and outside, (euen the sacred Diadem and Authority of that vnpareleld and renowned Queene: whose royall Duggs gaue life and growth, to that most Orthodoxe, Ancient, Holy & Sincere Religion, which hitherto we haue, and I hope we alwayes shall enjoy, in despite of all Domesticke Romish Vipers, who harbour in our bowells, and labour for to gnaw them out in an imperceptible, smooth, and friendly manner:) that so these poysonous Pills and Romish druggs, which are inuolued in the Booke it selfe, (b) *might bee more greedily, confidently, and securely swallowed downe*. But yet all this vntempered dawbing hath not so skind nor cloacked, the Byles and dangerous Vicers of these Romanized Devotions, but that some searching and ielous Chyrurgions, (c) *who giue no credit to glorious Titles*, haue at length disclosed

\* *LaBantius De falsa Sapientia, cap. 15. a lunenal. Satyr. 10.*

b *Facile sequentia irrepent si prima placuissent. Prosp. Aquit. Contr. Collatorem cap. 33.*

c *Fronti nulla Fides, Imenual. Satyr. 2.*

covered their dangerous and infectious plague-sores, which are onely vizarded and palliated, not clothed nor warmed with the sacred Robes of that Royall Queene, whose authorized Prayers haue no affinity with these Spurious and Bastard Devotions, as the Premises doe, and the subsequent conclusion shall at large declare. The second passage which would pinn these Popish Devotions on Queene Elizabeths sleeue, is this which followes in the Preface: *A part of which Ancient pietie are these dayly Devotions and Prayers that hereafter follow: Prayers which after the same manner and division of Horers, as here they are, hauing heretofore bene published among vs by high and sacred Authoritie: (for which he quotes in the Margent, the Horary set forth with the Queenes Authoritie, 1560. and renewed 1573. Imprinted with Priuiledge at London, by William Seers; ) are now also renewed, and more fully set forth againe.* Which passage, doeth but backe and second, what the Title Page, had formerly auerred: both of them iumping in this scandalous, and vnworthy Act: to make the Memory, Name, and Royall Authoritie of that Neuer-dying, and Religious Queene, the Sanctuary, and Patronesse of all those seeds, and heads of Popery, which are Scattered, Sown, and Diuulged, in these dangerous, and Romish Devotions: and so to Visier in Popery vnder her Sacred colours and Protection, who was the chiefeft instrument to purge, and thrust it out. Now what an Audacious, Impudent, Odious, Wicked, and Treacherous Villany, and Plot is this, and how worthy of the sharpest, and seuerest punishment, that Law, or Iustice can inflict; for an English-man, a Protestant, (at least in shew and reputation: ) yea, a Minister, and Pastor of our Church; who if wee may beleue the \* *Printer, is as ready to ingage his credit, and his life, in the defence of the established Faith, of the present Church of England, and in opposition of Popery, and Rhenish superstition, as any other: to make not onely the very Raigne and Life; but euen the Sacred ashes, and Suruiuing*

\* The Printers  
tets Epistle to  
the Reader an-  
nexed to third  
Edition.

uing memory of that Euer-blessed, Devout, and Pious Queene, ( who gaue the greatest life, increase, and vigor, to our Protestant, Orthodoxe, Zealous, Pious, and sincere Religion, and Devotions : and the chiefest Foile, Eclipse, and downe fall to the Church of Rome : as the Vote, and Suffrage, both of our owne, and foraine Nations testifie ; ) a forged Patronesse, and grand Protectresse of that Roman Faith, and Popish Ceremonies, which She so much oppugned, and abhorred all Her life ; and the onely Stampe, and Royall Impresse to make them passe for currant, Orthodoxe, and true English Coyne, in this Church, and State of ours : which had long since boared, and cast them out, as counterfeite, and Romish drosse, and Mettall ? Certainly, if the counterfeiting, or forging of a Princes Seale, or Coyne be capital : what shall the Treacherous, Scandalous, and Pernicious forging, Slandering, Sophisticating, Peruertering, Deprauing, and ruinating, of the Religion, of such a Royall, and Religious Princeesse as Queene *Elizabeth*, be ? I onely doe propound the question, I leaue the full discussion, and discition of it vnto others, who are more iudicious then my selfe.

I now proceed vnto my fourth Conclusion ; which I shall branch out into three Propositions, which will most of all Vnmasque, and best discouer, our Authors Treachery, Forgery, and concealed Popery.

*First*, that these Devotions, and Howers of Prayer, are farre different from the prinate Prayers, Authorized by Queene *Elizabeth*.

*Secondly*, that they are not warranted by them, nor extracted from them, nor from our common Prayer booke, as our Authors Title, Preface, and Printer doe pretend.

*Thirdly*, that both the Forme, and Matter of them, are stolen, taken, and transcribed out of Popish Authors, Primers, Breniaries, Chatechismes, Prayer-Bookes, and Horaries ; which the Author, and the Printer both denie.

1.  
The Difference between  
Mr. Cozens  
Devotions, &  
the private  
Prayers authorized by Queen  
Elizabeth.

For the first of these; that these Devotions, and Howers of Prayer, are farre different from the private Prayers Authorized by *Queene Elizabeth*; yea, from the very first Edition of them, on which our Author most insists; I shall evidence by these apparant discrepancies.

First, they vary in the Frontispiece: *The one hath a Crosse, and (I H S.) upon its fore-head*: the other hath no such Roman Character, or Badge at all.

2 Secondly, they differ in the Title: the one is stiled; *A Collection of private Devotions, or the Howers of Prayer*: the other; *Orarium, seu libellus Precationum: An Orary, or little Booke of Prayers: Or, Preces private in studiosorum gratiam collectæ: as the second, and third, Impressions of them are intituled.*

3 Thirdly, they are dissonant in the Language: the one is in *English*, the other in *Lataine*; and so are all the subsequent Editions.

4 Fourthly, there is a variance in the persons, for whose use and benefit they were published: the one was Printed, for the use and benefit of Illiterate persons, but specially, our English Roman Catholiques: the other; *in studiosorum gratiam: for the benefit of Schollers*, and such who were skilfull in the *Lattaine* tongue; as the Title, and the Printers admonition; in the second, and third Editions, of the private Prayers of *Queene Elizabeth* testifie.

5 Fifthly, their very ends are discrepant, and various; these latter being onely published: *To continue, and preserve the ancient Lawes, and godly Canons of the Church; to exterminate all conceived Prayers, which our Author stiles, extemporall effusions of irksome, and undigested Prayers; to abolish all private Prayers of private men, not first allowed and Authorized by the Church, framed onely by private Spirits, and Ghosts of our owne: and to confine men to a set, and constant forme, and time of Prayer: To let the World understand; that our Church retaines, all the Ancient formes of Pietie, and Devotion; yea, all the Religious exercises,*  
and

and Prayers of our Fore-fathers: all the old Ceremonies, and blessed Sacraments of Christs Catholique Church: (to wit, the Church of Rome;) to eye men to a dayly practise of Canonick Hower, and Monkish Deuotions, as the Preface: and to Vsher Popery into our Church, as my second Conclusion prooues: where as the former were diuulged, to helpe, and further young Schollers, and Students, in the exercise and knowledge of the Lattaine tongue: to ground them in the points of Charechisme, and to instruct them, not so much when, or what, as how to Pray: and that not onely in priuate, but in publike too: whence all the Morning, and Euening Prayer in our Common Prayer Booke, together with our common Chatechisme, and the description of Christs Passion, is inserted in it.

Sixtly, they differ much in the very forme and structure, and in the substance, and subiect Matter: The one begins with a Preface, and so proceeds with sundry proofes, and discourses iustificyng the vse, and practise of Canonick Hower: the Canonization of Romish Saints: the Apostolicall, and Diuine Institution of Lent, and the like: The other hath no such Prefaces, nor Prologues in it: nor any such Popish trash as the Prefaces, and the first part of these new Deuotions doe containe: These Ancient Prayer Bookes, begin with a Kalender, farre different from our Authors: then followes, the Chatechisme in our Common Prayer Booke: then a Morning, and Euening Prayer, with a Grace before and after meate: next the Generall Confession, and Absolution in our Common Prayer Booke: all which, these new Deuotions want. Then ensue Morning, and Euening Prayers, the matter and forme of which, (vnllesse it be one Hymne onely, or the first, the third, the sixth, the ninth Hower, and the Compline; which are quite left out in the second, and third Editions;) being almost the same with our Common Prayer Booke: and farre different from Maister Cozens his Deuotions, which vary wholly from them, both in Prefaces, Order, Prayers, Chapters, Hymnes, and Psalmes, but onely in the first

Howe; in which they doe in part, but yet not totally accord: *Then follow seven selected Psalmes: (not seven Penitentiall, to be used in times of Penance, &c. as our new Author phraseth them:)* Next ensue the Letanie: a *Description of the Passion of Christ, out of the Psalmes, and Saint Iohn, with sundry other deuout, and godly Prayers, to the end of the booke:* all which, being the better halfe of that Prayer Booke, and the best and usefulllest part, are wholly omitted in these new Deuotions. Take but away the seven selected Psalmes, the Letanie, and some three Psalmes more: and I dare confidently auerre, that these old Prayers, and new Deuotions, agree not so much, as in one leafe: and that there are not so much, as fixe leaues of this ancient Prayer Booke of *Queene Elizabeth*, contained in this new: On the other side, take the first part of these new Deuotions, from the Title page to the end of *Quatuor Nonissima*: which are not figured: together with the residue of the Booke, from page 121. the first part: to the conclusion, and period of the Booke, (in which most of our Authors Popery is innolued:) and there is scarce one word, or sentence of it in the Ancient priuate Prayer Booke of *Queene Elizabeth*, which our Author would make the World beleue to bee the same, or almost the same, with these his new, and Popish Deuotions: So that they differ plainly, both in forme, and matter.

7 Lastly, they are discrepant in all those points of Popery, which are broached, and couched in these late Deuotions, there being no prints, nor footsteps of them, in these ancient Prayers: but only in the mentioning of the *first, the third, the sixth, the ninth Howe, and the Complaine*, which slipped into the first Edition, through forgery, or ouersight, and were afterwards exploded in the subsequent Impressions. Therefore, these new Deuotions, and houres of Prayer, are farre different from the priuate Prayers Authorized by *Queene Elizabeth*, in all these respects: What penalty then and censure, is our Author worthy of, who by his Title, and Preface, would make the world beleue,



beleene, they were either altogether, or almost Parallels in forme, in matter, end, and all respects; of purpose to conceale, aduance, diffuse, and vent his Popery: and to delude, inescate, and insnare men with it?

For the second; that these new Deuotions are not warranted by, nor yet extracted from these priuate Prayers of Queene *Elizabeth*, nor from our Common Prayer Booke: it is cleare and euident by the former differences: There is not in these priuate Prayers, nor in our Common Prayer Booke any such trash, as his feuerall Prologues, and Prefaces, as the first part of his Booke, which is not paged: or as his Prayer for the Dead; his Prayer to God for the Mediation of Angels, and all the fore-recited Popish passages doe containe: there is nothing in all these priuate Prayers to iustifie, or approoue, either the Method, Forme, or Matter of these new Deuotions, as the premises doe sufficiently euidence: Therefore this second Conclusion likewise must be granted.

For the third, and maine Proposition: *That both the Forme, and Matter of these Deuotions, and Howers of Prayer, are taken, and Transcribed out of Popish Authors, Primers, Breniaries, Chatechismes, and Horaries: though the Author in his Title Page, and Preface; and the supposed Printer, in his Epistle to the Reader, affirme: That they were but the Howers, and Priuate Prayers, published by the Authoritie of Queene Elizabeth, now renewed, and more filly set out againe, as they were after this manner published heretofore. 1560. and 1573. Collected, and taken out of holy Scriptures, the Ancient Fathers, and the Divine Service of our owne Church, and compiled out of sundry Warrantable Bookes: Whence the Forme and Patterne of these Deuotions hath bene taken: (to wit, from our Ladies Primer, the Howers of our Lady: the Breniary of Tins quintus, and Clemens the eight: and such like Popish Deuotions:)* I haue\* already sufficiently demonstrated: and therefore will not here examine it: I will therefore now confine my selfe to the Matter, and Substance of these

Deuotions, which I will now Paralell, and Sampler with those Popish Authors, Prayer-Bookes, Chatechismes, Horaries, and Deuotions, from whence they were extracted: To passe by the *Crosse*, and (*IHS.*) in the Fore-front; the Badge, and Character of the Romish Whore, which is stamped on the Frontispiece, and Couer of Iesuiticall, and Popish Portuasses, Prayer, and pocket Bookes: I will begin my Paralell, with the Title.

### Papists.

A Paralel of  
Mr. Cozens  
Deuotions  
with the Pa-  
pists.

**H** Oras de Neustra Sen-  
nora: Printed at Paris,  
1556. Et Horæ beatissimæ  
Virginis Mariæ, secundum  
vsum Sarum: which I haue  
seene, and which you shall  
finde cited in Mr. Rogers his  
Articles, pag. 124. Our  
Ladies Primer; and Breui-  
arium Pij quinti, & Cle-  
mens the 8 haue the forme  
the vse, and practise of  
the Howers, not the Title.

a *Laur. Kel-*  
*lams Manuall*  
of Prayers:  
Printed at Do-  
day, 1624.

(a) *The Fasting dayes in all  
the yeere. In all the Church  
these Fasting dayes are ob-*  
*serued.*

All the Lent, except Sun-  
day: The Ember dayes,  
which are the Wednesday,  
Fryday, and Saturday next  
after Saint Lucies day: after  
the first Sunday in Lent, af-  
ter Whitsonday, and after  
the exaltation of the holy  
Crosse. The Eues of Christ-

### Mr. Cozens.

**A** Collection of *Private*  
*Deuotions, or the howres*  
*of Prayer. Printed at Lon-*  
*don. 1627.*

These Bookes are wel-  
nigh Paralells in the Title:  
we will next examine how  
they suite in substance with  
these, on other Popish Re-  
cords.

The Fasting Dayes of the  
Church, or daies of spe-  
ciall Abstinence and De-  
uotion.

*The firtle dayes of Lent:*  
*The Ember weekes at the 4.*  
*seasons: being the Wednesday,*  
*Fryday, and Saturday after*  
*the first Sunday in Lent: af-*  
*ter the Feast of Pemicost: af-*  
*ter holy Crosse, September*  
*14. Saint Lucies day, De-*  
*cember 13. The three Roga-*  
*tion*

sion dayes; which bee the Monday, Tuesday, and Wednesday before holy Thursday, or the Ascension of our Lord: The Eues, or Vigils before the Nativitie of Christ: The Purification, and Annunciation of the blessed Virgine: The Nativitie of Saint Iohn Baptift, Saint Mathias, Saint Peter, Saint Iames, Saint Bartholomew, Saint Matthew, Saint Simon and Iude, Saint Andrew, Saint Thomas, and all Saints day: It hath also bene an ancient Religious custome to fast all the Frydayes of the yeere, except those that fall within the twelue dayes of Christmas.

The times wherein Marriages are not solemnized.

From Advent Sunday vntill 8. dayes after the Epiphany: From Septuagesima Sunday vntill 8. dayes after Easter: From Rogation Sunday vntill Trinitie Sunday. Some of these being times of Fasting, and abstinence: and others, holy Festivals and times of ioy, fit onely to bee spent in these holy exercises without other auocations.

mas, of Whitsunday, of the Assumption of our Lady, of all Saints, of most of the Apostles, Saint Iohn Baptift, and Saint Laurence. Besides this, it is the custome in England to fast all Fridaies, (except within the twelue dayes, and Easter weeke :) also other three Eues of our Lady, to wit, of the Purification, the Nativitie, and Conception. The Annunciation Eue is not fasted if it fall on Easter weeke: Saint Markes day (not falling in Easter weeke) and the three Rogation dayes, that is, Munday, Tuesday, and Wednesday, wee abstaine from flesh at least.

Of the time of Marriage: *sc*

\* Kellam: Or, of the time wherein Matrimony may not bee solemnized: *sc* the (b) Councell of Trent. and the (c) Breniarie of Pius 5. and Clem. 8. and Bellarmine. The solemnizing of Marriages is forbidden from the first Sunday of Advent, vntill after Twelfeday: & from the beginning of Lent vntill Low Sunday: all other dayes they may be solemnized.

(d) The

\* Manuell of Prayers.  
b Sessio: 24.  
Decret. de Reformationi. cap. 10.  
c Printed at Antwerp 1621  
Bellar. Christian Doctrine. cap. 7.

d Petrus Canisius Sum: Doctrin. Christiana Antwerpe, 1574 p. 33. 34. James Ledesma his Christian Doctrine Printed 1609. cap. 2 Gropper. Institut. Colon. Agrip. 1546. Bellarmine's Christian Doctrine, cap. 3. pag. 15. I finde not the Creed nor the Lords Prayer thus diuided into Articles and Petitions in the Prayers of Queen Elizabeth, or in our Comon Prayer Booke, or other Protestant Authors: but onely in Popish Writers, out of who no doubt they were trāscribed.

a Gropperi. Institut Ledesma his Catechisme: or Christian Doctrine. cap. 5. Petrus Canisius Sum: Doctr. Christi. pag. 58.

(d) The Apostles Creed.

1 I beleue in God the Father Almighty, maker of Heauen and Earth.

2 And in Iesus Christ his onely Sonne our Lord.

3 Who was conceived by the holy Ghost, borne of the Virgine Mary.

4 Suffered vnder Pontius Pilate, was crucified, dead, and buried.

5 He descended into hell; the third day hee rose againe from the dead.

6 He ascended into heauen, & sitteth on the right hand of God the Father almighty.

7 From thence hee shall come to iudge the quicke and the dead.

8 I beleue in the holy Ghost.

9 The holy Catholique Church, the Communion of Saints.

10 The forgiveness of finnes.

11 The Resurrection of the flesh.

12 And the Life euerslasting.

(a) The Lords Prayer.

The Apostles Creed diuided into 12. Articles.

1 I beleue in God the Father Almighty, maker of Heauen and Earth.

2 And in Iesus Christ his onely Sonne our Lord.

3 Who was conceived by the holy Ghost, borne of the Virgine Mary.

4 He suffered vnder Pontius Pilate, was crucified, dead, and buried.

5 He descended into Hell: the third day hee rose againe from the dead.

6 Hee ascended into Heauen, and sitteth on the right hand of God the Father almighty.

7 From thence hee shall come to iudge the quicke and the dead.

8 I beleue in the Holy Ghost.

9 The Holy Catholique Church (the communion of Saints, left out in the first, but added in the last Impression.)

10 The forgiveness of finnes.

11 The Resurrection of the body.

12 And the Life euerslasting.

The Lords Prayer diuided into 7. Petitions.

Our

*Our Father which art in Heauen,*

- 1 *Hallowed be thy Name.*
- 2 *Thy kingdome come.*
- 3 *Thy will bee done on earth, as it is in Heauen.*
- 4 *Giue vs this day our dayly bread.*
- 5 *And forgiue vs our trespasses, as wee forgiue them that trespassed against vs.*

9 *And leade vs not into temptation:*

7 *But deliner vs from euill.*

*The two Precepts of Charity.*

1 *To loue God aboue all, for his owne sake.*

2 *To loue all men as our selues, for Gods sake, and so doe vnto others as wee would they should doe vnto vs.*

*The Precepts of the Church.*

1 *To obserue the Festiuals, and Holy dayes appointed.*

2 *To keepe the Fasting dayes with Denotion, and abstinence.*

3 *To obserue the Ecclesiasticall customes, and Ceremonies established, and that with*

*Our Father which art in Heauen,*

- 1 *Hallowed be thy name.*
- 2 *Thy kingdome come.*
- 3 *Thy will bee done on earth, as it is in Heauen.*
- 4 *Giue vs this day our dayly bread.*
- 5 *And forgiue vs our trespasses, as wee forgiue them that trespassed against vs.*

6 *And leade vs not into temptation:*

7 *But deliner vs from euill.*

*(b) The two Precepts of Charity.*

1 *Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy minde.*

2 *Thou shalt loue thy neighbor as thy selfe: which is more suitable to the Scripture then the other.*

*(c) The Precepts of the Church.*

1 *To celebrate the appointed Feast dayes of the Church in abstaining from seruile workes.*

2 *Reuerently to heare the sacred Office of the Masse, on the Holy dayes.*

3 *To fast the Lent, the foure Imber tides, and the*

*I Eues,*

*b Matthiew Cheseb. Orisum Spirituale pag. 108. Our Ladies Primer. Petrus Canisius Summa Deo. Christi. p. 76-77*

*c Our Ladies Primer. Orisum Spirituale, pag. 108. Ledesmar Christi. Doctr. c. 13. Bellarm. Christi. Doctr. c. 7. Petrus Canisius Summa Doctr. Christi. p. 115. 116. Manuel de Devotion: per le Cardinal de Lorraine.*

\* What holy Offices these should be, I cannot yet conjecture, unless it be the Office of the Masse, which the Papists make their 2<sup>d</sup> Precept: or the Office of the dead, of the Virgin Mary, or the Holy Ghost, all recorded in our *Ladies Primer*, and the *Breviary of Pius 5. & Clemens 8.* Of this Mr. Cozens had formerly made mention, & therefore he omits it here. Our *Ladies Primer*. Cropp: *Instit. Otium Spirit.* p. 105. *Ledesma* his *Christ. Doctr.* c. 15. *Vaux* his *Catechisme*, c. 4. *Canisius Sum. Doctr.* p. 131. *Manuel de Denotions per le Cardin: de Lorraine. Bellar. Christ. Doctr.* cap. 9. pag. 205. f *Bellar.* lb: pag. 209.

Eues, according to the custome of the Church: and the Friday, and Saturday to abstaine from flesh.

4 To confesse thy sinnes to a Priest allowed; to receive the holy Eucharist, or blessed Sacrament, at the least at Easter, as some: or about Easter, as others render it: and to doe these things at the least once in the yeere: which some of them divide into two severall Precepts.

5 (d) Not to solemnize Marriage on the dayes forbidden by the Church: as some: Or to pay Tithes: as others doe record it.

Loe here a Concordance in number, if not in matter.

(e) *The Sacraments, or 7. Sacraments, of the holy Catholique Church.*

Baptisme, Confirmation, the Eucharist, Penance, Extreame Vnction, Order, and Matrimony.

(f) These Sacraments are all great, and so every one of them hath some peculiar greatnesse. The greatest of all, is the most holy

out forwardnesse, or contradiction.

4 To repaire to the publike Service of the Church, for Mattens, and Evening Song, with other \* holy Offices at times appointed, unless there be a iust, and vnfained cause to the contrary.

5 To receive the blessed Sacrament, of the blessed Body and Blood of Christ, with frequent Denotion, and three times of the yeere at least, whereof Easter to be alwayes one, and for better preparing thereunto as occasion is to disburthen, and quit our Consciences of those sinnes that may grieue vs, or scruples that may trouble vs to a learned, and discrete Priest, and from him to receive aduice, and the benefit of Absolution.

The Sacraments of the Church.

The principall, and truly so called, (as generally necessary to Salvation,) are Baptisme, and the Lords Supper.

The other five, that is to say; Confirmation, Penance, Order, Matrimony, and Visitation of the sicke, or Extreame Vnction, though they



they bee some times called,  
and haue the name of Sacra-  
ments: yet they haue not the  
like nature, that the two prin-  
cipall, and true Sacraments  
haue.

The three Theologicall  
Vertues.

Faith, Hope, Charity.

Three kinds of good  
Workes.

Fasting, Prayer, and  
Almes-deedes.

Seuen gifts of the holy  
Ghost.

- 1 The Spirit of Wisedome:
- 2 and Understanding.
- 3 The Spirit of Counsell:
- 4 and Ghostly strength.
- 5 The Spirit of Know-  
ledge: 6 and Piety.

7 The Spirit of a Holy,  
and godly Feare.

The twelue Fruites of  
the holy Ghost.

Love, Ioy, Peace, Patience,  
Mercie, Goodnesse, Long-  
suffering, Meekenesse, Faith,  
Shamefastnesse, Modestie,  
Sobrietie.

The spirituall workes  
of Mercy.

- 1 To instruct the Igno-

Eucharist: yet touching  
the necessity, the most ne-  
cessary of all, are Baptisme,  
and Penance.

Compare these two to-  
gether, and you shall finde  
but little difference. See  
pag. 21.

(g) The three Theologicall  
Vertues.

Faith, Hope, Charity.

(h) Three kinds of good  
Workes.

Prayer, Fasting, and  
Almes-deedes. See pag. 22.

(i) Seuen Gifts or Fruites  
of the holy Ghost.

- 1 The gift of Wisdome:
- 2 of Vnderstanding.
- 3 Of Counsell: 4 of  
Fortitude.

5 Of Knowledge: 6 of  
Piety.

7 And the feare of God,  
or godly Feare.

(k) The twelue Fruites of  
the holy Ghost.

Love, Ioy, Peace, Pati-  
ence, Benignity, Goodnes,  
Longanimity, Meekenesse,  
Faith, Modesty, Continen-  
cie, Chastity.

(l) The spirituall workes  
of Mercy.

- 1 To instruct the Igno-

g Our Ladies  
Primer. Otium  
Spir. p. 106.

Ledesma c. 17.

Bellarmines

Christian Do-

ctrine, cap. 11.

Gropper. Instit.

h Otium Spi-

rit. p. 113. 114.

Groppers In-

stitut. Vaux.

his Catechism

cap. 5. Canis-

sum Sum. Doctr.

Christ. p. 291.

i Ledesma, c.

17. Our La-

dies Primer.

Otium Spiritu-

ale, p. 106.

107. Gropperi

Instit. Bellar-

Christ. Doctr.

cap. 13. Cani-

sum Sum. Do-

ctrine. Christ.

p. 323. Manuel

de deuotion

per le Cardi-

nal de Lorr-

raine.

k Otium Spi-

rit. p. 107. Le-

desma c. 17.

Our Ladies

Primer. Cani-

sum Sum. Doctr.

Christ. p. 324.

325. 1 Otium Spirituale, p. 109. Our Ladies Primer. Ledesma, c. 17. Bellar. Christ. Doctr. c. 15. Canis. Sum. Christ. Doctr. p. 310. Manuel de deuotion per le Card. de Lorr.

rant : 2 To correct, or admonish those that Sinne : 3 To assist by Counsel him that needeth it: 4 To comfort the afflicted : 5 Patiently to suffer iniuries : 6 To pardon offences, and iniuries received : 7 To pray for the liuing, & the dead, and thy persecutors.

See the Authors at (1) & Gropers. In Situ.

(m) The corporall workes of Mercy.

1 To feed the Hungry : 2 To giue drinke to the Thirsty: 3 To harbour the Stranger: 4 To clothe the Naked: 5 To visit the Sick: 6 To visit Prisoners, and redeeme the Captiue: 7 To bury the Dead.

Our Ladies Primer. Gropers. In Situ. Le-desma cap. 12. Otium Spirit. pag. 110. Bel-lar. Christ. Do-ctin. cap. 14. Canisius Sum: De: Christ: pag. 229.

(n) The eight Beatitudes.

1 Blessed are the poore in Spirit, for theirs is the Kingdome of Heauen.

2 Blessed are they that Mourne, for they shall receiue comfort.

3 Blessed are the Meeke, for they shall receiue the inheritance of the Earth.

4 Blessed are they that hunger and thirst after righteousness, for they shall be satisfied.

5 Blessed are the mercifull, for they shall obtaine mercy.

rant : 2 To correct Offenders: 3 To Counsell the doubtfull: 4 To comfort the afflicted: 5 To suffer iniuries with patience: 6 To forgine offences, and wrongs: 7 To pray for others. Because our Author would not differ from them in this: hee hath afterwards added, a Prayer for the Dead.

The corporall workes of Mercy.

1 To feede the Hungry, and to giue drinke to the Thirstie: 2 To clothe the Naked: 3 To harbour the stranger, and needy: 4 To visit the Sicke: 5 To Minister to Prisoners, and Captiues: 6 To bury the dead.

The eight Beatitudes.

1 Blessed are the poore in Spirit, for theirs is the kingdome of Heauen.

2 Blessed are they that Mourne, for they shall receiue comfort.

3 Blessed are the Meeke, for they shall receiue the inheritance of the Earth.

4 Blessed are they that hunger and thirst after righteousness, for they shall be satisfied.

5 Blessed are the mercifull, for they shall obtaine mercy.

6 Blessed

6 Blessed are the pure in heart, for they shall see God.

7 Blessed are the peace-makers, for they shall be called the children of God.

8 Blessed are they that suffer for righteousness sake, for theirs is the Kingdome of Heauen.

Seven deadly finnes, as the first: or seven deadly sins, as they are commonly so called: as the last Impressions render it.

1 Pride, 2 Couetousnesse, 3 Luxurie, 4 Enuie, 5 Gluttonie, 6 Anger, 7 Sloth.

The contrary vertues.

1 Humility. 2 Liberalitie. 3 Chastity. 4 Gentleness. 5 Temperance. 6 Patience. 7 Deuout, and earnest serving of God.

Quatuor Nouissima: or the foure last things that befall any man.

Death, Iudgement, Hell, or Heauen.

Loe thus farre you haue an exact, and perfect Paralell of our Authors writings with the Papists, which suite and claspe like twinnes, who deriue their birth, and pedigree from the selfe same wombe. I confesse, that the

6 Blessed are the pure in heart, for they shall see God.

7 Blessed are the peace-makers, for they shall be called the children of God.

8 Blessed are they that suffer for Righteousnesse sake, for theirs is the kingdome of Heauen.

(o) Seven deadly sins: Or, the seven capital finnes which are commonly called deadly.

1 Pride, 2 Couetousnes, 3 Lechery, 4 Enuie, 5 Gluttonie, 6 Anger, 7 Sloth.

(p) The contrary vertues.

1 Humility. 2 Contempt of the world. 3 Chastity. 4 Charity. 5 Abstinence. 6 Patience. 7 Alacrity, or spirituall cheerefulness, or Deuotion.

(q) Quatuor Nouissima, or the foure last things to be remembered.

Death, the last Iudgement, Hell, and the Kingdome of Heauen.

o Our Ladies Primer. Horas Noustr. Sennora. Otium Spirit. p. 112. Le-

desma c. 14. Gropperi. Institut Bellarm: Christ. Doctr: c. 19 Canisius Sum. Doctr.

Christ. p. 237. 234. Manuell de Deuotion per le Cardinal de Lorraine p Gropperi Institut. Otium Spirit. p. 112.

Manuel de Deuotion per le Cardin. de Lorraine.

9 Our Ladies Primer. Otium Spirit. p. 114. Gropp. Institut.

Bellar. Christ. Doctr. c. 22. Canisius Sum. Doctr. Christ. p. 349.

matter of them : especially, of the Creed, the Lords Prayer, and the eight Beatitudes are contained in the Scriptures, and in our Common Prayer Booke : but take both forme and matter together, and those other particulars which are here paralleld, and you shall neuer finde them but in Popish writers : Sure I am, you shall neuer meeete with these, or any of them, in the priuate Prayers, Printed by *Queene Elizabeths* Authority, nor in our Common Prayer Booke, in that manner, forme, and method, as they are here registred by our Author : The remainder of whose workes, I come now to Paralell.

Not to spend time or paper to Paralell, and Sampler his seuerall Aduertisements, Prefaces, and Discourses : Concerning Mattens, the Diuisions, Vse, Antiquity, and practise of Canonically Houres, or Prayer : as the first, the third, the sixth, the ninth Houre ; the Morning, Euening, or Compline, or the like : which were stolen, and Transcribed *verbatim* out of (r) *Bellarmino*, (s) *Azorius*, and the (t) *Rhemish Testament*, who produce the selfe-same Scriptures, Fathers, Authorities, and Quotations, for the Authority, Diuision, Iustification, and practise of Canonically Houres : as any iudicious Reader, who will but take the paines for to compare them, may at first discern. I shall onely pitch vpon these ensuing passages : which if they are not Popish in themselves, yet they are wholly Transcribed out of Popish Authors.

r *De bonis Operibus in par-*  
tic. l. i. c. 11. r. 3.  
s *Moral. Instruct.*  
part. 1. l. 9. cap.  
2. r. 6.  
t Notes on  
Acts 10. sect. 6

### Papists.

(u) *When thou risest in the Morning, say.*

u Our Ladies  
Primer in Latine and English Printed at  
*Antwerp*. 1604  
Folio 199.  
*Laur. Kellams*  
Manuall, 1604  
pag. 1.

IN the Name of the Father, and of the Sonne, and of the holy Ghost, Amen. Blessed be the Holy, and vndiuided Trinity, now and euer, &c,

### Mr. Cozens.

At our vp-rising.  
pag. 14.

IN the Name of the Father, and of the Sonne, and of the holy Ghost, Amen. Blessed be the Holy, and vndiuided Trinity, now and for euermore.

At

At our going abroad.  
page. 16.

Shew mee thy wayes, O  
Lord, and teach mee thy  
pathes.

At our entrance into the  
Church. p. 17. & part. 2.

As for mee I will goe into  
thy house, O Lord, in the mul-  
titude of thy mercies, and in  
thy feare will I worship thee  
in thy holy Temple.

Preparatory Prayers to all  
the houres that follow.  
page. 40.

God bee in my head and  
understanding : God bee in  
my eyes and in my seeing :  
God bee in my mouth and in  
my speaking : God bee in my  
heart and in my thinking :  
God be at my end and my de-  
parting, Amen.

Veni Creator, &c.

page. 91.

The Benediction. p. 174.

God the Father Bless  
mee, God the Sonne defend  
mee, God the holy Ghost pre-  
serue mee now and for ever,  
Amen.

When wee enter into  
our Bed. page.

176.

In the name of our Lord Je-  
sus Christ, (who was crucified  
upon the Crosse, and layd upon

(x) In going forth of thy  
house, say.

Shew mee thy wayes, O  
Lord, and teach mee thy  
pathes.

(y) Entering into the  
Church.

O Lord, in the multitude of  
thy mercies, I will enter in-  
to thy house, I will adore at  
thy holy Temple, and will  
Confesse vnto thy Name.

(z) A blessing to bee  
used at the beginning  
of Prayer.

God be in my head and in  
my being : God bee in my  
minde and vnderstanding :  
God be in mine eyes and in  
my seeing : God bee in my  
mouth and in my speaking :  
God be in my heart and in  
my thinking, Amen.

(a) Veni Creator, &c.

Are Paralells.

\* The Conclusions.

God the Father blesse me,  
Iesus Christ defend mee,  
and the vertue of the Holy  
Ghost illuminate and san-  
ctifie mee, this night and  
euermore, Amen.

A Prayer as thou en-  
trest into thy  
Bed.

In the Name of the  
Lord Iesus Christ, that  
was

x Ibid. Fol. 202  
Otiuum Spirit:  
pag. 30.

y Ibid. fol. 203  
Otiuum Spirit.  
Pag. 31, Horau  
Neustr. Senna-  
ra, fol. 10.

z Kellams Ma-  
nuall of Pray-  
ers, pag. 8.

a Otiuum Spi-  
rit, p. 158. 159.

\* Laur. Kell:  
Manual, P. 21

was Crucified for mee, I  
goe into my bed : let him  
blesse mee, gouerne mee,  
and defend mee, and bring  
mee into life euerlasting,  
*Amen.*

*the Crosse, and layd upon his  
grave for me) I lay me downe  
to rest, he blesse me, keepe me,  
and save mee, raise mee up a-  
gaine, and bring mee at last to  
life eternall, Amen.*

b Pag. 230. 50  
241, 246, 247.

I will not compare, nor Paralell our Authors (b) *Ad-  
vertisements concerning Lent, and Septuagesima Sunday,*  
where he affirms, *the Lent Fast, to be a Divine, and Apo-  
stolicall Institution :* which is transcribed out of Popish  
Authors : because I have mentioned, and compared them  
with these Authors \* heretofore : I will therefore passe  
to his Prayers, before the receiuing of the Sacrament.

\* See Pag. 16.  
17.

Papists.

c *Horas New-  
brau Sennora.*  
Fol. 11.

(c) *When thou dost bow  
thy selfe before the Al-  
tar thou shalt say these  
verses : All the Earth  
doeth worship thee O Lord,  
&c.*

d *Missale Ro-  
mannum: Prin-  
ted at Antwerp*  
1574. p. 372.

d **V**EE humbly  
beseech thee  
omnipotent G O D, com-  
mand these things to bee  
conueyed by the hands of  
thine holy Angel, into thy  
high Altar, in the presence  
of thy Diuine Maiestie, &c.  
*which may haue a better con-  
struction, then our Authors.*

e *Kellams Ro-  
mall, p 30.*

(e) *Receiuing, say with the  
Priest, thrice.*

Lord I am not worthy  
thou shouldest enter into

Mr. Cozens.

When we are prostrat be-  
fore the Altar : *part. 2. p. 4.*  
Thou art worthy O Lord,  
&c. *which is meerey Popish,*  
*both for phrase, for time and  
place.*

C Ommund, that the  
Prayers and Suppli-  
cations, together with the  
remembrance of CHRISTS  
Passion, which wee now of-  
fer vp unto thee, may by the  
Ministrie of thy holy An-  
gels, bee brought vp into  
thy Heauenly Tabernacle :  
pag. 10.

At the receiuing of the  
Body. pag. 12.

Lord I am not worthy that  
thou shouldest come vnder my  
roofe,



roose, but speake the word only  
and my Soule shall be healed:  
adding with the Priest, &c.

my house, but onely speake  
the word, and my Soule  
shall be healed.

That which our Author Prefaceth concerning *Ember weekes*. page 55. 56. (to omit his *Laudes* taken out of our Ladies Primer,) is for the most part transcribed out of *Kellams Mammall*, presently after his Kalender: where he describes, the vse, and reason of these Ember weekes; the Paraelling of which; together with his Prayer for the Dead, (which I haue\* already touched vpon;) I purposely omit, for feare of being too prolix; since I haue here, as I suppose, sufficiently euenced, the truth of this Assertion, by the premises and present Parallel, which I meane not now to enlarge. (That both the forme, and matter of these Deuotions, are transcribed, and extracted out of Popish Authors, Primers, Chatechismes, and Prayer Bookes:) not out of the Prayer Booke of *Queens Elizabeth*, or our Common Prayer Booke, in which there are no such passages to be found. Now the reasons which induce mee more strongly to suspect, that our Author borrowed both the forme, and matter of these Deuotions from Popish Authors, as the present Parallel doth abundantly testifie, are chiefly two: First, because the Author hath for sundry yeeres together, Monopolized, and bought vp for his owne private vse, (as I am credibly informed) all sorts of Popish Primers, Prayer Bookes, Chatechismes, Breuiaries, and Pamphlets whatsoever, (of which he hath great store:) and yet hee is alwayes inquisitiue after more. Secondly, because hee hath caused sundry of his Popish Prayer Bookes, Primers, and Breuiaries, to bee bound vp in a very curious, and costly manner, with gilded leaues, and Couers, stamped sometimes with a Crosse, or Crucifixe, other times with our *Ladies Picture*, and *Iesus in her armes*: all after the Popish forme; as his owne *Booke-binders* haue certified mee: which doubtlesse hee would neuer doe, did hee not admire, affect, and prize these

\* See Page 25.  
26.

these Bookes, and Pamphlets in his heart ; and likewise, make some use of them, both in his private practise, and Devotions, and his publike writings, as hee here hath done.

4

But passing by the fourth, I come now vnto my fift Conclusion : That there are diuers Popish falsities, absurdities, and abuses of Scripture in these new Devotions : Not to trouble you with his curtaling and chopping off of sundry Psalmes and Chapters, contrary to the use and practise of our Church : I will onely single out some three or foure of his chiefe absurdities, and abuses of Scripture : As first, *His seven deadly finnes* : to wit, *Pride, Couetousnesse, Luxurie, Enuie, Gluttonie, Anger, Sloth* : for which hee quotes, as the Papists out of which hee did transcribe them doe . *Galat. 5. in the margin.* Now if you looke into *Galat. 5. 19. 20. 21.* the Text which hee quotes; you shall finde not *seven*, but *seuenteene deadly finnes*; particularly exprest : to wit ; *Adultery, Fornication, Vncleanenesse, Lechiousnesse, Idolatrie, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Sedition, Heresies, Enuying, Murthers, Drunkennesse, Reuillings, and suchlike*, besides : so that our Author hath committed a treble absurditie, and abuse of Scripture in this one particular : First, in mentioning onely seven deadly finnes, when as the Text doeth speake of seauenteene, whereby he pares, and clips the Scripture :

1.

2

*Inter leges  
ipsum delinquitur,  
inter iura  
peccatur, inno-  
centia nec ubi  
defenditur, re-  
seruatur. Qui  
sedit crimina  
vendicaturus,  
admittit: et  
ut rem inno-  
centis percat, fit  
nocens iudex.  
Cypr. Epist. l. 2  
Ep. a. Donato.*

Secondly, in producing this Text, to warrant these seven deadly finnes ; when as sixe of the seven, to wit, *Pride, Couetousnesse, Luxurie, Gluttonie, Anger, and Sloth*, are not so much as mentioned here : whereby hee sophisticates, and peruerbs the Scripture : Thirdly, in mustering vp these inferior finnes, as the most capitall, and greatest finnes of all others ; not mentioning, *Idolatrie, Heresies, Adultery, Witchcraft, Vncleanenesse, Sedition, and Drunkennesse* ; to which I might adde, Atheisme, Infidelitie, Contempt of the Gospell, Blasphemy, Sacriledge, the Prophanation of the Sacraments, Oppression, (f) *Injustice, in Courts of Justice*; Murther, Periury, Bribery, Ecclesi-

Ecclesiasticall, and Temporall (g) *Simonie*, (the *Onely* step, and doore, to Honour and Preferment, both in Church, and State, in this our (h) *Golden age*;) the buying and selling of Orders, and of the very *Guise* of the Holy-Ghost is false: a great though common sinne in this our Age: Which the (i) *Scriptures*, together with 26. (k) *Conncels*, (m) *sundry Fathers*, our owne (n) *Canons*, and (o) *Statutes*, doe condemne: binding all Bishops, and others, to conferre these Orders gratis: without any Fees at all: (since they have the remembrance of their Bishopricks, for this very purpose: and have freely received, that they might freely give:) farre greater sinnes, then any of the former seuen; which is but a meere extenuation, and slighting of these mighty sinnes. But our Author cannot bee content with this, vnlesse hee likewise wilfully incurre another Popish absurditie, which he grounds vpon the selfesame Chapter. For recording, the twelue fruites of the holy Ghost: to wit, *Love, Ioy, Peace, Patience, Mercy, Goodnesse, Long-suffering, Meekenesse, Faith, Modestie, Shamefastnesse, Sobrietie*: (which he tooke from Popish Authors,) hee quotes in the margin, *Galat. 5.* for prooofe of this Arithmetical computation: which as it failed by *Substraction* in the enumeration of sinnes: so it offends in *Addition* here: For Saint Paul *Galat. 5. 22, 23.* enumerates but nine fruites of the Spirit: *Love, Ioy, Peace, Long-suffering, Gentlenesse, Goodnesse, Faith, Meekenesse, Temperance*: against which there is no Law: whereas *Patience, Mercy, Modestie*, sub Gregor. 1. can. 5. *Toletanum*, 6. can. 4. 8. can. 2. & 11, 8, 9. *Bracarense* 2. can. 3. & 3. can. 7. *Cabilonense*, can. 16. *Constantinap.* 6. can. 22. *Palatinum* 1. vernu. can. 24. *Nicanum* 2. can. 5. 19. *Foroulense*, can. 2. *Cabilonense*, 2. can. 43. *Aquisgranense*, sub Ludi pio can. 38. *Parisiense*, lib. 3. cap. 11. *Ticonense*, *Nannetense*, can. 7. *Lateran.* sub Alexand: 3. part. 1. cap. 10, 13. & sub Innocent: 3. can. 63, 64. 65. *Alemannia.* can. 11. *Colonienſe*, 138 6. part. 1. c. 28. *Augustense*, 1548 c. 5. *Mogunt.* 1549, c. 68, 91, 92. *Tridentinum.* Sess. 21. *Decretis de Reformat.* can. 1. *Decreta.* Greg. 1. c. 2. *Decret.* Gelasii, 1. c. 26. *Decret.* Symmachii, c. 5. *Decret.* Hormisdæ: cap. 2. *Gratian:* causa 1. *Quæst.* 2. m. *Ambrosii* lib. 4. in Luke cap. 4. *Tom. 3.* pag. 32, 33 in *Apocalipt.* *Tom. 5.* pag. 227, 228. *Chrysost.* *Hom.* 13. in *Marc.* *Hieroni.* *Com.* in *Micheam*, cap. 3. *Tom. 5.* pag. 154. *Greg.* *Mag.* *hom.* 17. in *Euang.* *Epist.* 1. 4. *Epist.* 5. c. 95. 1. 7. *Epist.* 113. & 113. *Bern.* *Declat.* & de *Confid.* lib. 3. c. 3. n. *Canon.* 40. o 13 *Eliz.* cap. 6.

g *Lucris bonum*  
est odor ex re  
qualibet: Suetonii. *vespatia*  
c. 23. *Vnde ha-*  
*beat nemo qua-*  
*rit, sed oportet*  
*habere:* Iuueni:  
Saty. 14.  
h *Aurea noma*  
verè sunt sa-  
cula; plurimum  
auro venit ho-  
nos: auro conciliatur amor.  
ipse licet veni-  
at Musis comi-  
tatus Homero,  
Nil tamen as-  
ulentiù ibi  
Homere foras. O-  
uid. de Arte  
Amandi. l. 3.  
i *Acts* 8. 18.  
to 25. *Heb.* 12.  
16. *Mat.*  
10, 8.

k *Cicil.* *Chal-*  
*cedonense.* can.  
2. *Au.* *alianse-*  
*ſe*, 2. can. 3. *Tu-*  
*ronicu* 2. can.  
28. *Romanum*

*Shamefastnesse, and Sobriety*: five of our Authors *twelve Fruits*, are not so much as named by the Apostle: and  *Gentleness, Temperance*, two of the Apostles nine, are not recorded in our Authors Catalogue: which is a grosse abuse, a wreathing, and perverting of the Scriptures. As our Authors Arithmatique hath failed him in the fruites, because he cast vp his reckoning with Popish counters: so it hath likewise cheated him, in the *gifts of the holy Ghost*, which hee makes *seuen*. 1 *The Spirit of Wisedome*, 2 *and Vnderstanding*. 3 *The Spirit of Counsell*, 4 *and Ghostly strength*. 5 *The Spirit of Knowledge*, 6 *and Pietie*. 7 *The Spirit of a Holy, and Godly feare*: for which he quotes *Esay 11*. Now *Esay 11. 2.* makes mention but of sixe, or rather three Attributes, or operations; not gifts, of the Spirit. *The Spirit of the Lord*, (saith he, speaking of Christ Iesus,) *shall rest upon him: The Spirit of Wisedome, and Vnderstanding: The Spirit of Counsell, and Might: The Spirit of Knowledge, and of the feare of the Lord*: Loc here you haue mention onely of sixe, or rather three operations, effects, or Attributes, not gifts of Gods Spirit: For the *Spirit of Wisedome, Vnderstanding, Counsell, and Knowledge*, are Sinonimaes, and vary more in phraze then substance: so that in trueth here are but three distinct gifts, or operations of the Spirit: at least, there are but sixe, and of these, the *Spirit of Pietie*, (which the Papists, and our Author annex vnto the rest,) is none. So that this Scripture is plainly abused by our Author, not only in stiling these, the *gifts*, (which are rather the Attributes, and operations, then the gifts) of the Spirit: but likewise in adding one vnto their number. Indeed, if our Author were as well studied in the Scriptures, as in Popish Authors, hee might haue found Saint Paul enumerating, not *seuen*; but

• 1 Cor. 12. v. 9. 10. *nine gifts of the Spirit*: \* For to one (saith hee,) is given by the Spirit the word of Wisedome, to another the word of Knowledge by the same Spirit. To another Faith by the same Spirit, to another the gift of Healing by the same Spirit: To another the working of Miracles, to another Prophecie, to another discerning of Spirits, to another diuers kinds of Tongues, (an  
*(1) eminence,*

(i) *eminent, and frequent gift of the holy Ghost*, which our Author mentions not : ) to another the interpretation of *Tongues* : Loc here nine severall giftes of the Spirit, mustred vp by the Apostle, in three files, or verses of one Chapter : How Popish, absurd, and doting then is this our Author, who giuing more credit vnto Papiests, then Saint Paul, would reduce them onely vnto seuen : and so ecclipse the Grace, and Bounty of the holy Ghost, which is so diuerse in his gifts, and Heauenly operations, for the good and welfare of the Church ? To these I may adde our Authors *eight Beatitudes*, (transcribed out of the Popish Pamphlets, as all the other were, as I haue proued in my \* former *Paralell*,) for which hee quotes *Matth. 5.* as the Papiests doe : Now there are not *eight*, but *nine Beatitudes*, pronounced by our Sauour in that Chapter : the last of which : to wit, (k) *Bl:ssed are ye, when men shall reuile you, and persecute you, and shall say all manner of euill against you falsely for my sake, &c.* Our Author and the Papiests both omit : and so dismember, and abuse the holy Scripture, (l) *to which no man can adde, nor take away, without apparant losse and hazard of his Soule* : I will end, and shut vp this Conclusion ; with the *visitation of the Sick* : which our Author makes one of his *seuen Sacraments* ; an absurditie, solecisme, and noualtie, which I neuer heard, nor read of yet, in any Protestant, or Popish Author. But though this visitation of the Sick be not a Sacrament, as our Author dreames, (perchance, because hee found it in the Common Prayer Booke : ) yet I am sure it is (m) *a necessary duty which God, and Christ, yea, and our (n) owne Church, and (o) Canons, impose upon all Ministers* : How then shall those Nonresidents, and Pluralitie men excuse themselves, either to God, or Man, (especially, in that Great, and terrible day of Iudgement, when Christ the (p) *Master, good, and carefull Shepherd of the Sheepe, who (q) is alwayes Resident with his flocke, and hath (r) parted with his Blood, and Life, to purchase, Heale, and saue their Soules* ; shall summon them, to (s) *giue an account of all the Soules, which they haue lost, or slaine through carelesnesse, or*

See *Acts 12, 3*  
*10, 12 & 10, 46*  
& *11, 15, 17.*

\* Pag. 60.  
k *Matth. 5. 11.*  
l *Reuel. 22. 18*  
19. *Deut. 4. 2.*  
c. 12, 32. *Iosh.*  
1, 7. *Pro. 30, 6.*  
m *Matth. 25.*  
36, 37, 43, 44.  
lun. 1. 27, &  
5. 14, 15.  
n Visitation  
of the sicke  
o *Canon 67.*  
p 1 *Pet. 5. 4.*  
1 *John 10, 11.*  
Heb. 11. 20.  
q *Psal. 121.*  
Math. 28, 20.  
l *Isay 27. 3.* *Ier.*  
23. 3, 4. *Isay*  
40, 11. *Ezech.*  
34. 10, 11, 12.  
r *Iohn 10. 11,*  
17, *Acts 20, 28*  
1 *Pet. 1. 18, 19.*  
*Eph. 5. 25, 26,*  
27.  
s *Heb. 13. 17.*  
*Ezech. 33. 6, 8.*  
*Ier. 23. 1, 2.*  
*Ezec. 34. 9, 10.*  
flesh :

*flath: and to exact, their blood at their hands: ¶* who are so farre from visiting the sicke, and diseased bodies of their forelorne Sheepe, (which many of them did scarce euer see, vnlesse it were at their Induction only, and perchance not then:) that they quite neglect their dead, and sickly Soules; which fester, rot, and pine away; yea, die, and that for euer, in their sinnes, and trespasses: for want of Spirituall Phisicke, and Cordials to recouer them? O the hard-heartednesse, of these *Woluisb, (c) Murdering, and Soule-denouring Pastors.* Who thus neglect, nay, starue, and *Butcher the very (u) dearest Deare, and Lone of Christ, his chosen, and beloued Focke;* which hee hath purchased with his dearest Blood? had they any of Christs Loue, or Bowels: of Christs Pittie, and Compassion: nay, any sparke of Grace, or Nature in them: they would not, they could not; nay, they durst not so much vnderalue Christs bosome *Friends, \* his Lambes, his Lone, his Blood, his Sponse, and dearest members,* as out of Couetousnesse, Sloth, Sensualitie, Pride, Vnskilfulnesse, or Negligence, to put them ouer vnto *\* Hirelings, which God himselfe condemnes,* as if themselves were either to great, or good for to attend them. Alas, the meanest Soules, cost Christ as much, (x) and so they are, as deare vnto him,) as the greatest Monarches; they cost the very Sonne of God, his best, and dearest Blood: And dare you then aduance your selues so farre about Christ Iesus, whose vnderlings, and seruants you professe your selues: as not to deeme those worthy of your sweat, your paines, and (y) greatest care, for whom Christ Iesus did vouchsafe to die? as to preferre your ease, your (z) pleasures, your bellies, skinner, and backs: your honours, profits,

*Eū iam non graue sit, infirmos Ecclesie suscipere, pro quibus redimendis se dignatus est vita auferre. Prosper de vita Contempl. l. 2. c. 3. z Delitius occupati gregis Domini damna non curant. Hieroni. Comment. lib. 11. in Ezech. c. 34. Nos presentibus delectati dum in hac vita comoda nostra et honores inquirimus: non ut meliores, sed ut ditiores: non ut sanctiores, sed ut honoratiores simus ceteris festinamus: nec gregem domini qui nobis pascendus, tuendusq; commissus est, sed nostras voluptates, dominationem, diuitias, et cetera blandimenta carnaliter cogitamus: Pastores dici volumus, nec tamen esse contendimus; officii nostri vitam laborum, appetimus dignitatem: Prosper: de Vita Contempl. l. 1. c. 21.*

and



and preferments : nay, your very (\*) *Asses, Swine, and beasts*; before the wealth, & iſtetic of your flockes: whose rich, and peerelesse soules, are more of value, then ten thousand worlds? As to withdraw, absent, and alienate your selues so from them, as to become meere strangers to them, and scarce to visit them once a quarter, nay once a yeere, vnles your Tithes and priuate gaires induce you to it; though (a) God himselfe, and (b) 31. *generall Councels*, enioyne both *Bishops themselves, and all inferior Pastours, unto a fixed, constant, and laborious Residence: condemning all Non-residency vnder paine of deposition?* As to assigne them ouer to some carelesse hireling, (as if that personall duty, worke, and seruice, which God himselfe hath layd vpon you, might be transferred ouer at your pleasures, and be discharged by a *Proxie*, without any wrong to God, or to your Flockes:) whiles you your selues are feasting and wallowing in your ease and pleasures, without any thought or care at al of your forlorne and forsaken Flocks: in some *Peeres or Prelates Palace*: or at some *Cathedrall Church*, or *Colledge*, like so many *Epicures*, or *Tonne-growne Abbylubbers*, as *Pierce the Plowman* phraseth them: or itting vp and downe at *Court*, in *Pauls*, or *London streetes*, in *Plush*, in *Sattins*, *Veluets*, *Silkes*, and cocked Beauers, which affront the Heauens: carrying whole Streeples on your backs at once: ( which makes you to ingrosse and couet many Cures, when as one meane one is to

\* *Cadit Asina, & est qui subleuet eam. Perit anima, & nemo est qui reparet. Optimi videlicet estimatores rerum, qui magnam de minimis, parnam aut nullam de maximis curant. Sed liquido datur intelligi, patientius ferimus Christi iacturam, quam nostram.* Bernard. de Consid. lib. 4 c. 6. 2 Chron. 13. 10, 11. Pro. 27. 23. Hay. 40. 11. Ier. 35. & 63. & 23. 4. Gen. 31. 39. 40. Ezc. 34. 2, 20. 18. Zech. 11. 4, 5, 7, 17. Mal. 2. 7. AEt. 20. 18, 20

28. Iohn 10. 3, 4, 14. & 21. 15, 16, 17. Rom. 12. 7, 8. 1 Cor. 9. 7, 10. 17. Phil. 2, 20, 21, 26. Coloss. 4. 17. 1 Thess. 2. 7, 8, 9, & 5, 12. 2 Thess. 3. 10. 1 Timoth. 3, 5, & 4, 12, 13. & 5, 17. 2 Timoth. 4. 1, 5. 1 Pet. 5, 2, 3, 4. b *Apostolor: Canones cap. 13, 14, 15, 37, 57. Concil: Nicanum Can. 15, 16. Elisberinum. can. 19. Arelatense: 1. can. 2, 22. & 2 can. 13. Antioch can. 3, 17, 21, 22. Sardie: can. 1, 2, 3, 15, 20. Constantinop. 1 can. 2. & 6. can. 8. Carthag. 3 can. 38, 4. can. 27. 5. can. 5, & 6. can. 15, 16. Aphric. can. 38. Agatense: can. 64. Chalcedonense: can. 3, 10, 20, 23, 25. Londinense sub Ottone Mat: Paris Hist. Anglia. p. 436. Turonense: 1. can. 11. 3. can. 4. Toleranum: 2. can. 4. 11. can. 2. Aurelianense: 2. can. 14. 3. can. 11. Bratarense: 3. can. 8. Palati-um: Vernis: can. 12. Nicanum: 2. can. 10, 15. Arelatense: 4. can. 3. 10. Cabilonen- se: 2. can. 52, 54. Aquisgra: can. 45, 50, 71, 87. & sub Ludou. Pio: can. 11, 16. Pa-riensi: lib. 1, cap. 21, 36. Meldense: cap. 28, 29, 36, 50. Valentinum: c. 14, 16. Cap-rit: Gracar. Synodi: cap. 1, 2, 5, 6, 11, 12. Tridentinum Sess. 6. cap. 1, 2. De Reformat: Sess. 7. cap. 2, 3. de Reformat: sess. 14, de Reformat: can. 8, 9. sess. 23. can. 1, 16.*

much,

c Nunc leus  
oculos suos, et  
vide si non a-  
que ut prius  
pellucida discol-  
lor sacrum or-  
dinem decolo-  
rat. Quid sibi  
vult quod Cie-  
rici aliud esse,  
aliud videri  
volunt? id qui-  
dam minus ca-  
stum, minusq;  
sincernum. Nē-  
pe habitum mili-  
tes, quasi Cle-  
ricos, actu neu-  
trum exhibet.  
Nā neq; pug-  
nant ut mili-  
tes: neq; ut

much, vlesse you did discharge them better: ) as (c) if  
you were som: Knights, or petty Lords; or the onely proud and  
swaggering Gallants that the Court or Kingdome yeeld: as  
(d) if you were the very bride her selfe, or Lucifers promde  
Priests and Prelates, as old Chaucer stiles them: and not  
the meeke, and lowly Ministers of Iesus Christ: Who are  
bound by sundry (e) Councels, though they are the greatest  
and the richest Prelates) to cloath and furnish themselves with  
modest, humble, meane, and cheape array, and Householdstufte:  
to testifie the lowlinesse and meekenesse of their gracious hearts,  
and giue example vnto others: abandoning all Veluets, Silkes,  
and Sattins, and such exoticke, costly, proud, Pontificall, and  
heart-swelling array, which Christ and his Apostles neuer vsed;  
as (f) the badges of their pride, and blemish of their Functi-  
ons. Well, let me tell you thus much from my heart, (and  
the Lord of heauen fix it on, and blesse to your soules: )  
that as your (g) Nonresidencie and carelesnesse in feeding of  
your Flocks, deprives you of the very name and function of Pa-

Clerici Euangelizant. Cuius ordinis sunt? Cum vtriusq; esse cupiunt, vtrumq; dese-  
runt, vtrumq; confundunt. Bernar. de Consid. l. 3. c. 5. Dicat si eas videas transcu-  
rres, non patres esse monasteriorum, sed dominos castellorum: non rectores animarum, sed  
principes provinciarum. Bernar. ad Abbat. Gul. Apol. Col. 991. K. d Non amici profecto  
sponsi, sed amuli sunt. Intuere quomodo incedunt nitidi & ornati, circūamisti va-  
rietatibus, tanquam sponsa procedens de thalamo suo: nonne si quempiam talium repen-  
te eminus procedentem aspexeris, sponsam possis putabis, quam sponsa custodem? Bern.  
sup. Cant. Ser. 77. See De Consid. l. 4. c. 2. 3. against the pride & costly array of Prælates.  
e Concil. Carthag. 4 can. 15 45. Maticonense. 1. can. 5. 2. can. 13. 15. Constant. 6. cā.  
27. Londinense Math. Paris Hist. Angl. pag. 456. Foroinlense can. 6, 7. Turonense, 3.  
can. 4. 5. 7. 8. Cabilonense. 2. can. 4. Aquisgranense sub Lud. pio. can. 124, 145.  
Valentinum sub Lothario, cap. 13. Lateran. sub Innocent. 3. can. 16, 17, 19. Oxoniense  
sub Stephano. Archiepiscopo Trident. Sess. 12. Decret. de Reformat. cap. 1. Basiliense. Ap-  
pendix. Surius Tom. 4. Concil. p. 222, 223. Lateran. sub Leone 10. Sess. de Car-  
dinalibus, p. 633. Senonense Decreta morum. can. 22. to 26. Colonienfse, 1536. pars 2.  
cap. 26. 32. pars. 3. c. 8. See Bernard. ad Gulielm. Abbatem. Apologia. De Consid. lib. 4.  
c. 2. 3. Hierom. ad Rusticum, accordingly. f Forma hac Vestium deformitatis men-  
tionem at morum indicium est. Bern. de Consid. l. 3. c. 5. g Si quis non edificat Eccle-  
siam Christi, nec plebem sibi subiectam instruit, ut de subiecto populo, Christi Eccle-  
sia construat, & quasi mercenarius nequaquam gregi salutem cogitat, sed tantummo-  
do de ovibus lac & lanam, cibum videlicet & vestimenta capit: iste falsus est Pastor;  
nec Apostolus, nec Propheta, nec Euangelista, nec Pastor, nec Magister est appellan-  
dus: Hierom. Com. lib. 2. in Ephes. 4. This was Wickliffes opinion too. Thomas  
Walsingham: Hist. Angl. p. 205. 303.

stors,





*stors in Gods sight, (h) and so you have no right nor title to the*  
*Fleece, in Gods account; because you attend not on the Flocke:*  
 so there is a day of Iudgement and an Audit coming,  
 wherein Christ Iesus, the carefull Master-shepherd of  
 your Pasture-Sheepe, shall call you to a strickt account  
 for all the Sheepe and Lambs of which you vndertooke  
 the Charge; requiring all their bloud at your hands;  
 and then what plea, Apologie, reply, or answere can you  
 make to mittigate or salue this bloody and soule-slaying  
 sinne? What will the *Statutes*, or *Canons of our Church*,  
 which tolerate Pluralities, and Nonresidence in some cer-  
 taine cases: will a *Faculty*, a *Totquot*, or any such (\*) *dis*  
*pating Dispensations*: be any Estopple, or Plea in barre to  
 Iesus Christ? No, no: Hee hath certified you by that  
 written word of his, by which you shall be Iudged at the  
 last: which word no humane Lawes nor *Dispensations*  
*can controute*: That there is an (i) *Woe* to every idle Shep-  
*heard that forsaketh the Flocke: the sword shall bee upon his*  
*arme, and upon his right eye: his arme shall be cleane dried vp,*  
*and his right eye shall be utterly darkened:* and (k) *that hee*  
*will require the bloud of all his Flocke at your hands:* Where-  
 fore you must needs incurre that euerlasting\* doome and  
 sentence, which Christ himselfe records for your instru-  
 ction, yea your terror & damnation if you mend not spee-  
 dily. (l) *Depart from me yee cursed into euerlasting fire, pre-*  
*pared for the Deuill and his Angels: For I was an hungred,*  
*and you gaue me no meate: I was thirsty, and you gaue me no*  
*drinke: I was a stranger, and you tooke me not in; naked, and*  
*you clothed me not; sicke, and in prison, and you visited me not.*  
*Verily, I say vnto you, in as much as you did it not to one of the*  
*least of these, (how much more then, when you did it not*  
*to that great and numerous Flock, which I my selfe com-*  
*mitted to your charge; (whose Fleece you alwayes shorne,*  
*whose Milke you drunke, and Tiches you gathered; and ex-*  
*acted to the vtmost farthing, and yet made no Conscience*  
*for to keepe, to guide, to teach, instruct, or feede them*  
*Prosp. de vita Contempl. l. i. c. 21.*

h 1 Cor. 9. 20.  
 15. 2 Thes. 3.  
 10. 12.

\* Non plane fi-  
 delis dispensa-  
 tio est, sed cru-  
 delis dissipatio.  
 Beine de Con-  
 sil. l. 3. c. 4.  
 i Zech. 11. 17.  
 le. 23. 1.  
 Prosp. de vita  
 Contempl. l. i.  
 cap. 21.

k Ezech. 33. 33  
 6. & 34. 9. 10.  
 \* Quis rogo ta-  
 saxci pectoris,  
 Quis tam feru-  
 reus eris, quæ  
 sententia ista  
 non terreat?  
 Quis tam ali-  
 cum a fide, quæ  
 sententia ista  
 non credat?  
 Prosp. de Vita  
 Contempl. l. 2.  
 cap. 20.

l Math. 29. 40.  
 to the end.  
 m Ezech. 34. 2  
 3. Lac & la-  
 nes ouium Christi  
 oblationibus  
 quotidianis ac  
 decimis fidelium  
 studentes, ac-  
 cipimus: &  
 curam pascen-  
 dorum gregem ac referendurum, a quibus peruersi ordine volumus pasci, deponimus.

\* *Fideles Catholicis plurimum exemplum, quam luculentis verbis solent proficere.*  
 Prosper. Ibid.  
 c. 17. *Nulla alia doctrina Sacerdotum debet esse quam vita.* lb. c. 23.  
 n. *Isay 41, 11.*  
*Enc. 34, 14, 16.*  
 o. *Iohn 10, 3, 34*  
*14, 27. Exod.*  
*28, 9, 12, 29.*

6.

I.

2. Preface.  
 Reason 1.

g. *Zech. 12, 10*  
*Rom. 8, 15.*  
*26, 27.*

2.

both by \* life and conuersion : ) you did it not to me ; and therefore goe away you must, you shall, and that deservedly, into everlasting punishment. If therefore, you would not haue Iesus Christ to visit you thus hereafter, be sure now to visit, teach, (n) bind, vp, and cure, your destitute, sickly, starued, and forlorne Flockes : and to reside, and dwell so frequently, and constantly among them, as (o) to know, and call them all by name, as Christ Iesus doth: because though it be no Sacrament, yet it is your duty thus to teach, to visit, and reside among them.

But lest some should taxe, and censure me, as being a Nonresident from my intended matter ; I will now returne, and passe vnto my sixt Conclusion: That there are some prophane, and dangerous passages inuolued in these new Deuotions. As first, they scoffe at all conceiued, or set formes of Prayers, that are eyther made, or vsed by priuate Christians: which (p) they stile: *Extemporary effusions of irksome, and indigested Prayers, which they vse to make, that herein are subiect to no good order, or forme of words, but pray both what, and how, and when they will ; abrupt, or rude dictates, which are framed by priuate Spirits, and Ghosts of our owne, in which wee lose our selues with confusion on a sodaine.* A most prophane, and scurrilous passage; as if God did not giue the (a) Spirit of Prayer, and Supplication to all his Children, whereby they are enabled to power out their Hearts, and Soules before him vpon all occasions, as their necessities, and needes require, without the helpe of any Prayer Bookes, which cannot bee alwayes ready at hand, nor alwayes fitted for their sundry wants, temptations, and occasions, which are not knowne to themselves before hand.

Secondly, hee stiles the opposing of these pointes of Popery, and Arminianisme, which are now in Controuerfie among vs, nothing else. But the *curious Disquisition of many vnnecessary Questions*, (as if the freedome of Gods free Grace, and the Trueth, and puritie of Religion, were a matter of no such consequence;) *being nothing else, but eyther the new seeds, or the old fruites of malice ; and*

by



by consequence : the enemies of Godlinesse, and the abatement of that true Devotion, wherewith God is more delighted and a good Soule more inflamed, and comforted, then with all the busie subtilties of the World : A prophane and dangerous passage : which makes the freedome, trueth, and perpetuities of Grace, (wherein the very life, and power of Christianitie, and the roote, and marrow of all true Christian ioy consist : ) together with the controuersies of originall Corruption, of mans free will, and the like : meere curious Disquisitions, vnnecessary Questions, and busie subtilties : (when as the very pith, and essence of Religion is inuolued in them : ) which extenuates, and slightes the Controuersies of Popery, and Arminianisme, as not worth the heeding ; that so they might through our securitie, more \* smoothly, speedily, and imperceptibly insinuate, and incorporate themselues in our Church, without resistance, whiles they are thus slighted, despised, and neglected by vs, as meere toys, and trifles. Which stiles the resistance, and opposition of these Popish, and Arminian Doctrines : the new seeds, or the old fruites of malice, the enemy of all Godlinesse, and all true Devotion. But if the defence, and patronage of Religion, and the established Doctrines of the Church : bee but the seeds, or fruites of mallice ; not of Zeale, and Loue to God, or Christian Pietie, as in trueth they are ; what must the opposition of all grace, and goodnesse ; what the protection, and propagation of Popery, and false Doctrine be ? If this be but the enemy of all Godlinesse, and true Devotion, which is the onely prop, and pillar to support them : (for if the truth of our Religion once decay, and Popery, or Arminianisme ouerspread vs, as they will doe, if they want Opponents : farre well all Godlinesse, and true Devotion, yea, Church, & Kingdome too : ) what is the persecuting of Godlinesse, and godly Men ? what is the suppression of the Trueth, and Doctrine of our Church, and the publishing of Popish Doctrines, and Devotions, in which our Author hath had his

Rom. hist. l. i. p. 5. *Rebus minimis ac trich neglectum magna interdum eueruntur imperia. Nihil contemne, nam nihil paruum est.* Cae. Polit. l. 3. c. 2. p. 43 s. c. 7. p. 460.

\* *Neglecta solent incendia sumere vires.* Horace Epist. l. 1. Epist. 18. *Nihil turò in hoste despicitur quem spernere valentior rem negligentia facies.* Qu. Curtius l. 6. Sect. 3. *Hostis non tam suis viribus quam nostra negligentia ausum est.* Demost. Orat. 1. in Philip. *Quod despectum est facilius nocet.* Solinus Polyhist. c. 8. p. 183. *Securitas Detrimentorum semper mater est.* Paulus Diacon. De Gest. Longobardorum l. 1. c. 11. *Nemo celerius opprimitur quam qui nihil aut parum timet.* Et frequens simum calamitatis initium est securitas. Patern. Rom. Hist. l. 2. p. 125 *Exiguum interdum malum neglectum, ingens periculum parit.* Niceph.

hands, and thumbes? Well, this passage, doth sufficiently evidence: how our Author stands affected to our Religion; euen so, as that he slightes those great, and weighty differences, which are betweene *Papists*, and *Arminians*, and our *Church*: as if they were not worth the naming: and that hee honours *Papery*; and *Arminianisme* in his Heart, since hee brands the very oppugning of them, as the *fruits*, or *seedes of malice*: as the *enemie of Godlinesse*, and *abatement of all true Denotion*: as if there were no Denotion in withstanding Error, and protecting Truth: Good God, in what a miserable condition were our poore distressed Church, and how happy were *Arminians*, and the *Church of Rome*; had shee now no other Aduocates, nor no stouter Champions then our Author, to iustifie, and maintaine her cause? But I passe from this, vnto a third prophaneesse. That a man may safely sweare, in serious matters, though he be not lawfully called to it, so as he periure not himselfe: which apologie, the ordinary swearers make, who hope they may lawfully sweare a trueth without offence. This I collect from his Exposition of the third Commandement. *Offenders against the third Commandement*, (saith he) are: *They that vse vaine, or customarie swearing: They which in matters serious sweare safely; and periure themselves*: without any such addition: those that sweare ordinarily in serious matters, not being lawfully called to it by a Magistrate, though they sweare a trueth: which doth necessarily inferre the former collection.

4.  
\* Exposition on the 4. Commandement.

\* The Homily of the Place and time of Prayer, Part. 1. lib. 2. 125. is directly contrary to it: affirming, That men on the Lords day, must give themselves wholly to heavenly exercises of Gods true religion and seruice, &c.

Fourthly, he scoffes and jeeres, yea censures and condemnes all such, as spend the Lords day in hearing, or meditating of Sermons, or make a Conscience of obseruing it, which he stiles a *Iudaizing obseruation*: in these words:

6. \* *Offenders against the fourth Commandement are they, that vnder a pretence of serving God more strictly then others. (especially for hearing and meditating of Sermons) I pray obserue the Parenthesis well: Doe by their Fasts, and certaine Iudaizing obseruations, condemne the ioyfull festiuiety of this high and holy day: which the \* Church allowes, as well for the necessary*

cessary recreation of the Body, in due time, as for spirituall exercises of the soule. (a) In which passage: you haue first a vilification, censure, and apparant branding of all such pious Christians, for Sabbath-breakers: who haue most care and Conscience for to sanctifie and spend it in the hearing, and meditating of Gods Word: a Doctrine neuer heard of in the Church before.

Secondly, a lash and jerke at all such holy and religious persons, (and in them at the very hearing and meditating of Sermons,) who are most diligent & forward to heare and meditate on Gods Word: especially, on that holy day which was principally sanctified for these very exercises, and those others which attend it. But no wonder is it, if such finde fault with too much hearing, who are loath to trouble themselves with ouer much, or more then quarterly or monethly Preaching; and then forsooth, reading, not their Texts alone, but euen their Sermons, and their Prayers too: (for which they oft times pray in ayde of others:) for feare, of taking to much paines, or troubling their heads with heavenly Notions, which are (b) full fraught with worldly cares, with secular and (c) asburging thoughts and projects, or some Politicall and State-affaires: Sure I am, that (d) Christ himselfe, and his Apostles did alwayes pray and preach, without-Booke: yea, it is expressly said of Christ: (e) That when he had read his Text, he closed his Booke, and gaue it againe vnto the Minister; and then he opened his mouth, and spake, not red, vnto the people: From whence then flowes this new inuented reading practise? Certainly from slothfull, and rare-preaching Ministers of superiour rank, (who haue most time to con their Sermons, and their Prayers, because they Pray, and Preach so seldome; and therefore haue least cause to vse it:) Who to gratifie their owne lasie dispositions: (when as the very highest calling in the Ministry, (f) is not an ease, an ho-

a In istis paucorum breuitate verborum, non diuinitatem tantum, sed multarum impietatum numerosa conuexio est. Prosper. contr. Collat. cap. 24.

b Quotidianas expensas, quotidianam recreationem, scrupulosum, & continua Domini gregis detrimenta nescimus. Bern. de Consid. l. 4. cap. 6.

c Vider omnem Ecclesiasticum regnum feruere sola pro dignitate tuenda: huius instauratur, sanctitati nihil aut parum. Ib. c. 2. d See Math. 5. 2, & 8, 28, 29. & 13, 3. Luke 5, 34, 36. & 6. 10, 29, & 7, 1. Act. 2. 2, 14 & 2, 12. & 4, 1, 31 & 7, 2 & 10, 6 34. & 13, 15, 16 17. Episcopatus nomen est operis, non hominis. Aug. de Civ. Dei l. 19. c. 19. Aquisgra: Conc. sub Lud. Pio. c. 9. 11. Episcopi nomen non Domini, sed Officium. Beride Consil. l. c. 2. 6. Præsumit prosum, ut dispenset non ut imperet. Ib. l. 3. c. 1. Presides non ad imperium, sed ad faciem aduocati. Sarculo tibi opus non est. Sacerdos Dominatio interdicitur. Interdicitur Ministratio. Ib. l. 2. c. 1. Viri Sacerdotes non excellentiam suam cogitant peruenire, sed sarcinam nec gloriantur de officii dignitate, sed sudat potius constituti sub onere. Hos non inflammat honor acceptus, sed exerceat labor impostus. Prospe. de Vita Cōtēpl. l. 2. c. 2. Conc. Patience, l. 1. c. 4.

\* Ad hoc san-  
dum potentes  
efficit, ut sibi  
in subiectos de-  
minationem  
tyrannicam  
vindicerent :  
non ut afflictos  
contra violentia  
potentium,  
qui in consuetu-  
rum more sa-  
lunt, defende-  
rent. Prosper.  
de vita Con-  
templ. l. i. c. 21

nor, or domineering Lordship, (as \* most men make it,) but a  
worke; which should not lessen; but augment their labours:)  
to iustifie that received conceit: that the very reading of  
the Word is Preaching; and to coole the Zeale, and for-  
wardnesse of those Conscionable, Faithfull, and Labori-  
ous Ministers, (who Preach with Zeale, with Power, and  
Affection, and vent their Hearts, together with their  
words: ) by their cold and lasie example; haue laboured  
to promote this practise, and bring it into fashion, espe-  
cially, at the Court: from whence it should descend, *Cum*  
*Privilegio*, to all inferiour places; and so eate out all po-  
werfull, Heart-warming, and Soule-searching Preaching  
at the last: yea, and all diligent and conscionable hearing  
too: For who would deeme that worthy hearing, which  
the Minister thinks not worth remembering? who would  
lay vp that as treasure in his heart, which the Preacher,  
(or the Reader rather,) had neuer in his head, nor heart,  
but onely in Booke? Or how can he perswade his hear-  
ers to pray, confesse, to serue, or praise the Lord, from  
the very abundance of their hearts, and the seruencie, and  
strength of their affections; who prays, or speaks, but  
onely from his copy, and that perchance some others,  
not his owne? Yea, how can any such Ministers exhort  
the people to remember what they heare; when as them-  
selues commit not that to memory, which they Preach?  
or how can those Ministers euer think, that any will take  
paines to practise what they teach them in their liues;  
when as themselves endeavour not so much as to imprint  
it in their mindes? or how can they exhort their Pa-  
rishioners to instruct their Families, or to Pray dayly with  
them in priuate, as they ought: who are so accustomed  
to priuate Prayer, Catechizing, and conference, that they  
cannot Pray, nor Preach by heart in publike? This very  
vse, and practise therefore, as it is a meanes to bring the  
Ministry into contempt, and scorne, so likewise it is the  
ready way to ouerturne, all conscionable, profitable, and  
frequent hearing, Preaching, yea, and practise too: since  
lasie Preachers make but drowsie hearers, and key-cold,  
slow, and slothfull practisers. No meruaile then, if our

Author

Author, and these Reading-preachers ; condemn the hearing, and meditating of Sermons, as a Sabbath-breach, and *Indulging observation*: (a most Prophane, Blaspheinous, and Vngodly Doctrine :) who labour thus, to cate out all conscionable diligent, and painefull Preaching: But of this enough.

Thirdly, you haue here an opening of a gap to sports, pastimes, and all licenciousnesse, and prophaneesse, on the Lords day, which by our Authors Doctrine, oft rather to be spent in Pleasures, Sports, Festiuitie, and Corporall recreations, then in the hearing and meditating of Gods word: for he condemnes this latter, as a Sabbath-breach, but allowes the first as a worke, and exercise that fits the day: A Doctrine which would quickly cate out all Religion, and Vsher in all Prophaneesse, and wickednesse whatsoeuer: and therefore had need to be suppressed in due time. Well, let our Author pretend Devotion, and the aduancement of it, whiles he will: yet this one clause, and passage, if there were no other; were *sufficient* to bewray his pestilent, dangerous, and Popish Designs: and to proclaime vnto the World; that he endeauors nothing more, \* *but to roote out all true Protestant Piety, and Devotion, and to bring in all prophaneesse, under the very name, and vizard of Devotion, which his Booke, and Title seeme to praise and magnifie.*

To these prophane and dangerous passages, our Author ioynes some manifest and apparent contradictions in the seventh place: which I will but lightly touch: In his Title Page, hee informes vs in the first and second Impressions: *That these his Private Devotions, and hauires of Prayer, were after this manner published by Authority of Queen Elizabeth 1560.* his third Edition saith, that these were not published after, but *much after this manner*: In his Preface, he condemnes all Prayers whatsoeuer, *that are made by priuate spirits, or Ghosts of our owne*: yea, the very Prayers of priuate Ministers *that are not Authorized by the Church*: how then can hee iustifie these *private Devotions* of his owne, composed by his priuate, (and no publike) Ghost

3.

\* *Ex hoc quod pater, suspectum facit esse quod laet. August. contr. Iulian. l. 3. c. 26.*

\* *Expugnare te credo quod laudas, sed laudare te doleo quod expugnari. Quomodo fideliter agas ista non video: Et ut laudes velut amcam, Et expugnari velut inimicam. Vnum eorum credimus, sed elige quid credamus. Si ex animo pugnas, non ex animo laudas: si autem simpliciter agis in praconio, colludis in pratio. Aug. lb. c. 21, 26.*

7

or



of spirit, vnlesse it were the Catholike and publike spirit of the Church of Rome? Again, he certifieth vs: *That all Deacons and Ministers, (and much more Laicks then,) are enjoined by the Preface to our Common Prayer Booke, to a set and constant forme of Prayer: viz. To say the Morning and Evening Denotions of our Church, for their daily and private Prayers: What neede or vse then of these Private Denotions, if our Church confine mens private and daily Prayers, to her owne publike morning and evening Denotions? Certainly they are altogether needlesse and superfluous, vnlesse it be to ouerturne, and thware this Edict and Inimication of our Church, and to withdraw from vs the vse and Practise of our publike Lyturgie & Common Prayer Booke. Yea, but hee informes vs; that his third reason of publishing these Denotions was: that they who by reason of their earnest lets and impediments were hindered from the publike, might haue here a daily and deuout order of private Prayer whereto to exercise themselves, and so spend some houres of the day at least in Gods holy worship, and seruice: But questionlesse those who can finde no leasure for the publike, will hardly finde whole vacant houres, euery day at least, for these his private Denotions: his Praeface therefore is but a meere Rebutter and Counterplee to his Booke, and a contradiction to it selfe. Our Author informes vs in another place: that *Marriage is a Sacrament*: yet he sticks not to record it: that *there are times and seasons of the yeare when Marriages are not to be solemnized, because they are times of holy Festiuitie and Ioy, which are fit onely for such holy Exercises, without other Auocations.* Marriage is a Sacrament, therefore not fit for holy times: therefore no such holy exercise: It is a ioyfull and Festiuall Ordinance, and alwayes hath bene so reputed: therefore vnreasonable for Festiuall and ioyfull seasons: this is our Authors learned Argument which needes no other Respondent but it selfe: But if Marriages (as our Author reasons) be incongruous and vnlawfull at festiuall, ioyfull, and holy seasons: then by consequence they are vnfitable, and vnlawfull at any season. *At times of solemne Fasting,**



*sing and Abstinence*; so himselfe doth reason in the  
 selfe same place: because it is a Festiuall, pleasurable, and  
 ioyfull Ordinance of God: At ordinary, common, and  
 vnholly seasons, because it is a *Sacrament*, (as he saies it)  
 or an holy Ordinance: and so incongruous & vnseemely  
 at such vulgar times: And so altogether vnlawfull at  
 any season: and then no Sacrament: Or if a Sacrament,  
 then lawfull at any season whatsoeuer, which nullifies  
 these non-licet times of Marriage, which are no other,  
 then the very *Doktrine of Denists*, as \* Saint Paul affirmes: *1 Tim. 4. 1. 2.*  
 A manifold, and notable contradiction: and yet behold  
 another as worthy note as this: *Offenders* (saith hee) *against the fourth Commandment*: are, *they that spend this*  
*holy Festiuall away in idles, and vaine sports, and eating, and*  
*drinke, and discourse, and sleepe it away: and yet presently, in*  
*his sixth Division*, he informes vs: *That the Church allows*  
*the ioyfull Festiuitie of this high and holy day, as well for the*  
*necessary recreations of the body in due times, as for spirittuall*  
*exercises of the Soule: and that they are Sabbath-breakers, who*  
*under pretence of seruing God more strictly then others, especi-*  
*ally, for hearing, and meditating of Sermons, do by their Fasts,*  
*and certaine iudiciuall obseruations, condemne the high, and*  
*ioyfull Festiuitie of this holy day:* a pregnant, and Diuine all  
 contradiction. Again, he informes vs: *That it is the fourth*  
*Precept of the Church, to repaire vnto the publike Service of*  
*the Church, for Mattens, and Euening Song, and other holy*  
*\* Offices at times appointed:* And yet he hath published these  
 his priuate Deuotions, and Flowers of Prayer, of pur-  
 pose to detaine vs from them: For he that shall diligent-  
 ly, and constantly obserue the one in publike, cannot pos-  
 sible discharge the other in priuate, in his daily practise;  
 especially, if hee vse our morning, and Euening Deuoti-  
 ons at home in priuate, as our Author, and our Common  
 Prayer Booke, doe both inioyne him. Againe, he enume-  
 rates, *the Visitation of the Sicke, among the seven Sacra-*  
*ments*: and yet afterwards hee rankes it, *among the corpor-*  
*all workes of Mercy.* If a corporall work of Mercy only:  
 how then a Sacrament? If a Sacrament: then no corporall  
 worke of Mercy: I will conclude with that, in his prayer

\* *videlicet. Of-*  
*ficiu Beata*  
*Maria: Offi-*  
*um Spiritus*  
*Santis: Offi-*  
*um Missa, or*  
*Officiu de-*  
*functorum:*  
 For no other  
 construction  
 can be made  
 of it.

\* *Dum fuit  
vicia vitant  
in contraria  
currunt.* Lucē.  
Satyr. 6.

\* Part. 2. p. 135

for the dead; where our Author in his second Edition, thinking to \* avoid this Rocke, of praying for the dead, by obliterating the word, *them*; and transposing, *with this Prayer*: in this manner: *And these to be repeated with the Prayers following, untill the Soule bee departed*: doeth split himselfe vpon the selfesame Rocke againe, at least, vpon the Rocke of contradiction: praying, for the party departing, being yet aliue: \* *that he may receive his dead body, which must be buried in the earth, to be ioyned with his Soule, &c.* If the body bee dead, and ready to bee buried; how is the man aliue? if the man bee dead, as well as the body, as hee must be, or else the body is not dead: how is this then no Prayer for the dead? A Prayer for a dead body, must bee a Prayer for the dead, or else a dead body must be a living man: I could muster vp some other such-like contradictions, but that breuity contradicts me, and calls me to my last Conclusion.

2. To wit: That this Booke of Priuate Deuotious, or Howers of Prayer, is scandalous, and preiudiciall to our owne, and aduantagious, onely to the Church of Rome. Scandalous, I say, it is to our owne Church.

1. First, because it makes, (or at least endeauours for to make:) one of the most renownedst members of our Church, euen that vnpparalleled Queene *Elizabeth* of blessed memorie, the Patronesse and Protectresse of all these points of Popery, that are published and vented in it.

3. Secondly, because it giues *Papists, Brownists, Anabaptists, Separatists, and Nonconformitans*, occasion to boast, report, and bragge; and many Religious, and Vnderstanding persons, both of our owne, and other Churches, to feare and suspect: that our Church, after so many glorious Triumphes ouer all Romes greatest Champions, (who haue yeilded vp the wasters to vs, and proclaimed vs Victors by their silence, for some few yeeres past:) is now degenerating from her ancient Sinceritie, Puritie, and Glory: and Backsliding, and inclining to her former Popish superstitions: since she doeth Harbour, Nurse, and traine vp such gracelesse Sonnes, and vporous Children in her bosome, as dare prooue open Aduocates, and Proctors

for

for the Church of Rome, to iustifie her Assertions, euen in her owne Domestique Consistorie, and that without any Ecclesiasticall controule or censure. That she is now swayed by some such Collauding, and Temporizing Prelates, and Diuines, who out of ignorance, carelesnesse, wilfulnesse, or affection, giue publique Connuiance, Countenance, and Approbation, not onely to the persons, but likewise to the Papisticall, and Arminian writings, Doctrines, and Deuotions, of these Vnnaturall, and Treacherous Children, who would betray their Mother, to the Church of Rome; as appeares, by their Licensing, and Countenancing, of these Popish Deuotions: and Maister Mountagues writings; and their suppression of all such bookes, as giue any answer to them: which hath caused \* many, both now, and heretofore, to disaffect the Discipline, and Gouernment of our Church: and to condemne, not onely the persons, vices, Pride, Lordlinesse, Idlenesse, Flattery, Luxury, Nonresidency, and (a) Monstrous lines; but euen the very calling of our Bishops, (which in it selfe, is (b) Honourable, Lawfull, Good, and usefull in the Church; especially, if it be rightly managed: ) as Antichristian, and repugnant to the word of God, both to their owne, and our shame and scandall: These are the common brutes and rumours; these are the feares, and icalousies, these are the scarres and blemishes; yea, these are the scandalous, and noxious fruites, ( I speake it euen with griefe, and (c) shame, because I know not how, fir to disprooue, or to excuse them, vnllesse I plead (d) ignorance, or carelesnesse, which are no pleas in Law, much lesse in Gospel; especially, in men of highest place: ) which the Licensing, Publishing, and Countenancing, of these Private Deuotions, and some other writings now in question, haue produced, to the shame, and scandall of our Church and Prelates, who ought for to suppress them.

Secondly, as they are thus scandalous, so likewise are they preiudiciall to our Church, and aduantageous onely to the Church of Rome: Preiudiciall to our own Church: First, in breeding feares, and icalousies in the hearts of

\* Master Cartwright against Whigges; and sundry other namelesse Authors and priuate persons, both of later and former times.

a Monstruosa res est, gradus summus & a-nimus infimus: sedes prima, & vitima: lingua magniloqua, & manus otiosa: sermo multus & frivolum nullus: vultus grandis & albi leuius ingens dubitatio & vultus stabilitas. Beza de Consid. l. 9. c. 7.

b 1 Tim. 3. 1, 2 3: & 5. 17. Tit. 1, 5, 7, 8, 9.

c Pudet hac opprobria nobis, Et dici potuisse et non potuisse refelli. Ouid. Metamor. l. 1.

d Ignorantia non excusat peccatum neq; negligentia. Arist. Ethic. l. 3. c. 5.

*Zenoph. Memo.**Voluntum 1. 2.**Cicero, Offic. 1.**1911. 111111*

many, that Popery is now creeping in, & getting ground among vs: Secondly, in causing many to wauer, and stagger in Religion, like (f) *young Hercules in his Bismum*, not knowing what Religion for to chuse: since they see these Popish Bookes diuulged, and still supported by Authority, and no Authorized answere given them.

3

Thirdly, in giuing those Priests, and Iesuites, which now swarme among vs, who make their Prisons but their securer Lodgings, walking abroad at pleasure to seduce his Maiesties Loyall Subiects, as a late and lamentable experience of a seduced, and now distracted Gentlewoman can sufficiently testifie: (a mystery that would bee strictly pried into:) occasion and great aduantage to spoyle and rob vs, of many members of our Church, and to detain them Capriues in the snares of Satan, whereas else they might be rescued and regained.

4

Fourthly, in putting Armes and Weapons into our Enemies hands to beate and foyle, if not to conquer vs; who in their (g) *later Writings* against vs, and (b) *Disputations* with vs, haue had no other Arguments to oppose vs with, but our owne Popish Writers.

*g. See Flud.**Answers to Dr.**Where: Dedic-**ated to his**Maestie: and**Printed Per-**missu Superio-**rum, comenly**sold and not**suppressed.**b. Mr. Moun-**taques Bookes**in sundry late**disputations**with Papists,**were the only**Arguments**pressed against**vs.*

As they are thus prejudiciall to our owne, so likewise are they aduantagious to the Church of Rome, in these subsequest respects.

First, in giuing her good hopes and encouragements, that we are now falling backe to her former obedience; which makes her the more industrious for to winne vs.

Secondly, in encouraging and animating those Priests and Iesuits that lurke among vs, to seduce more confidently and boldly.

Thirdly, in confirming our poore seduced Brethren in their Romish Superstitions, and Devotions, whiles they behold them seconded, backed, and approoued, by these Authorized and approoued Writings.

Fourthly, in administering strong, and almost impregnable Arguments, to all seducing Priests, and Popish Factors, to inuegle, peruert, and seduce the ignorant, the weak, the feeble, and ynstable members of our Church,

(yca,

(yea, and the stronger to,) and to winne them vnto *Romes* Allegiance ; with whom they contend and argue thus : What meane you now to continue Protestants, and to disaffect our ancient Mother Church, and Catholike Religion any longer ? Doe you not see how your owne Church is now ashamed of her Tenents, and that shee now approoues and stickes to our Doctrines ? Doeth not Master \* *Mountain* expressly testifie in his Authorized, and vinctrouled Writings, which no man can haue leaue or libertie to oppose: *That the Church of England disclaimes all absolute irrespēctiue Predestination, as a desperate Doctrine: That none are elected, but from the fore-sight of their Faith, and from a disproportion in the object it selfe. That man hath free will to resist the inward offer of Gods operative Grace. That men may fall totally and finally from the state of Grace. That the Church of Rome doth still remaine the Church and Spouse of Christ: That shee is and euer was a true Church, euer since she was a Church: That shee holdeth the Foundation, and embraceth Communion with the Ancient and vndoubted Church of Christ, and hath not erred in matters of Faith: That Iustification consists not onely in forgiveness of sinnes, but partly in it, and partly in sanctifying graces infused, by which graces we are iustified. That our Workes are meritorious ex Consigno: That there are Euangelicall Counsellors or Works of Supererogation. That there is no difference between vs and the Papists about the Reall Presence: That the manner of Christs presence is inutterable; and that we make no matter of Consubstantiation or Transubstantiation. That Images may be lawfully set up in Churches: That they may serue for Religious employments, and be worshipped with any worship saue Iatria. That there is an operative virtue and power in the signe of the Crosse. That there is no great impietie in praying to Saints to pray for vs; and that we may innocate those Angels that are our Guardians. That a man cannot bee sure of Salvation. That the Turke and Pope are Antichrist: but rather the Turke then the Pope. That there was a Limbus Patrum. That Doctrinall Traditions bosh for Faith and manners may be allowed, and that they are equall to the holy Scriptures. Are not all these our Assertions, directly iustified*

\* See his Gag and his Appeale. Doctor Featlies Paralell. Mr. Worrons, BB. Carletons, Mr. Burrons, and Mr. Teates their Answeres and Books against him.

and defended in his Writings, with many more : and doe not the greater part of your Bishops iustifie and approve these Books of his ? Doe they not protect his person, and his Writings, and suppress the Workes of all such persons as write against them with great anxiety and care, (when as they haue not for these sundry yeeres, so much as once suppressed or questioned any of our Bookes, which haue beene here published among you in great abundance) euen in despight of Parliament, which represents your State, and not your Church, which is included in your Bishops breasts : who will ( some of them ) maintaine, and iustifie his Bookes and Doctrines to the death, though the Parliament hath often questioned them ? And if all this bee not sufficient : haue they not since approoued and Licenced a *Booke of Private Devotions*, or *Houers of Prayer*, which we Catholiques admire, and buy vp apace : graced not onely with the Licence, but likewise with the annexed and speciall Approbation of the right Reuerend Father, the *Lord Bishop of London*, Wherein our *Crosse*, our *Canonick Houers*, ( and so our holy Fryars, Monkes, and Nunnes, who are onely tyed to the strict obseruance of them : ) *Our Canonization of, and Canonized Saints ; Our prohibited times of Marriage* : nay more then this. *The Antiquitie, Authoritie, and holy Lawes and Canons of our Church : Our Pictures of God the Sonne, and God the holy Ghost : Our worshipping of Saints and Images ; Our Churches Precepts ; Our 7. Sacraments : Our Veniall sinnes, Our Apostolicall and Diuine Institution of Lent, and Fasting-dayes : Our Auricular Confession to a Priest : Our Priestes, our Altars, our Penance, our Odoration of the Host, and Corporall Presence : our Mediation of Angels ; Our praying for the Dead* : With a number of such like particulars, transcribed Verbatim out of our Primers, Breuiaries, Horaries, Catechismes, and Prayer Bookes : after whose former, and modell they are exactly framed : are directly broached, iustified and approved ? Doe not you see plainly by these, how they directly yeeld to vs almost in euery point of our Religion : Vnlesse it bee in point of our Popes Supremacy, which they



they dare not broach as yet, for feare of incurring his Maiesties displeasure, (i) *who cannot brooke an equall, or superiour in his owne Dominions :* ) or for danger of the \* *Laws, which make this Doctrine, high Treason at the least :* When as wee haue neuer yeelded one foote or inch to them ? Why then should you bee auerse and obstinate any longer, since your graue and learned Prelates, and these your learned and approued Writers, haue assented, and thus yeelded to vs ? What, are you more wise, and learned then they ? Or doe you thinke that they would euer prooue so false and treacherous ; as to suffer these our Popish Doctrines to be taught and published, and so backed by \* *Authoritie ;* that none can haue so much as leaue to giue any answere or reply vnto them ; (yea that all Answerers to them, are presently suppressed at the Presse, as one to these Deuotions was of late : and both \* *Authors, Printers, and Publishers of them, tormented, and prosecuted in the High Commission Court :* ) vnlesse they knew, and were perswaded in their Consciences, that your Church, were in the wrong at first : and that wee onely haue the Trueth, and are the onely true, and Catholique Church, out of which there is no Salvation ? By which arguments, and reasonings, which cannot bee controled : these wily men-hunters, haue ensnared, and peruerbed diuers ; (yea, some that were conuer- ted from them heretofore : ) to their great aduantage, and our losse, and shame. Lastly, they giue aduantage to the Church of Rome, in this respect : that their Priests, and Iesuites, when as they haue had nothing to reply vnto our learned Writers, and Disputants, that was worthy answere ; haue euen blanked, and silenced them with these Popish Authorities and writings, which haue bene published, and broached among vs now of late, by Licence, and Authoritie : which they know not how to shift, or answere, but by laying blame vpon the Authors, and the Licencers, ( a beggerly, and poore euas- ion : ) whence they proclaime their Trophies, and their

i Nulla fides regni sociis om- nibus potestas, impatiens con- sortiu erit. Non capis fortuna duos. Nec quā- quam iam ser- re potest Ca- sarue priorem, Pompeiusue parem. Lucan. Pharsal. lib. 1. Nulla sancta societas nec fi- des regni est. Cic. Offic. l. 1. Non capis reg- num duos. Sen. Thiest. Act. 3. Infociabile est regnum. Quin: Curtius. lib. 10. Scit 9. Mundus duobus solibus, nec regnum duobus regibus administrari potest. Iustin. Hist. l. 11. p. 119. \* 35. H. 8. c. 3. 1. Ed. 6. c. 12. 1. Eliz. c. 1. 5. Eliz. c. 1. See Artic. 37. Can. 1. Qui: Eliza. Inunctions, Iniun. 1. \* Solent Hare- tici potentum mundi defensi- onibus, quasi quibusdam ar- mis se teperere. Gregor. Magn.

Moral. l. 31. c. 23. \* *Parum est nostris vigilibus quod non seruant nos, nisi & perdant* Bernard. super Cant. Sermo, 77.

Triumphes

Triumphes ouer vs, and returne with troopes of Conquered, and seduced Captiues. Thus doe they scourge vs with our owne rods, and Conquer vs onely by our selues, whereas else wee were Impregnable: So that I may well conclude, that these *Denotions, and Howers of Prayer*, are scandalous, and preiudiciall to our owne, and aduantagious onely to the Church of Rome: which was my last Conclusion.

Having thus runne through and proued these 8. Conclusions, or Articles of exception against these *Primate Denotions*, or *Howers of Prayer*, which I propounded in the beginning of this Suruay: by which I haue sufficiently euidentured those dangerous Points of Poperie, and Prophannesse which are couched in them; the pernicious consequences, effects, and fruits, which haue issued from them: together with the Authors ill intent in publishing them, especially in such ambiguous and wauering times as these. I will now descend to answer those Apologies and Pleees, which the Author, or any of his Abettors may chance to make, either to iustifie or extenuate this capitall and transcendent Crime of his, (which the burning of his Bookes can hardly expiate:) that so I may leaue him without all excuse.

**Excuse 1.**

The first Excuse or Iustification that may bee pleaded for him is this. That these Deuotions of his were published not onely by the bare Licence of *George*, Lord Bishop of *London*; but euen by his speciall and extraordinary *Approbation*, *Febr. 22. 1626.* Imprinted on the backe side of the Title Page, in these words, *I haue read ouer this Booke, which for the increase of Primate Denotions, I doe thinke may well be Printed, and therefore doe giue Licence for the same: Gear: London:* Therefore there is no Popery in them: or if there bee, yet this extraordinary Approbation of the *Ordinarie*, who hath power by the State to Licence Bookes, doth excuse the *Author*, and the *Printer* too.

**Answer 1.**

To this I answer first: that the Author is an happy man, and highly in his Lordships fauour, that he could procure his Licence for the Publishing and Printing  
of

of these his Popish Devotions in this Age of ours, when as few Orthodox, or pious Authors can finde such grace, and fauour at his or others hands. For my owne part, I haue heard of diuers who haue tendred Bookes of late to Licence, to which there could bee no exceptions taken, and yet they had repulse without any cause assigned. Some of them haue beene reiected for the Authors name alone : and others for their pious matter, as a Reuerend Doctor of this Citie was, not long ago, put from Preaching at *Pauls Crosse*, by reason of his *(a) Seasonable and righteous Text* ; Not to speake of others : I my selfe can testifie : that I haue tendred sundry Treatises of mine owne to Licence : (as one against *Health-drinking*, and this *very Summary and Censure of Mr. Cozens his Devotions* among others : ) to which there was no iust exceptions taken, but that they were mine; or that they opposed the errors, sins, and common euills of the Times, (which it seemes are like to passe without controule,) and for this they were reiected : yea I had one Treatise of late denyed Licence, which else had passed readily to the Presse, but that they knew at last it was my hand : and that alone was cause enough to purchase a *Non-licet*: though God knowes I neuer yet, (neither shall I hereafter by my good will) published any thing, but what all Orthodox Diuines and godly Christians haue approued, as Orthodox, seasonable, and necessarie for the present times. I wonder therefore since so few Bookes (especially good Bookes in defence of truth, and opposition of sin) can haue the happines to finde any publik approbation for the Presse ; that these *Popish Devotions*, together with some other Treatises and Sermons now in question, could be so fortunate, as to procure not onely Licence, but prefixed Approbations. Certainly there is some mistery or secret in it which would be worth the search and knowledge : For if all such Popish, Factionous, and Arminian Bookes which haue beene lately published by Authoritie, may passe the Presse with Approbation and

a To wit, *Isai.*  
42, 24, 25.

N

Applause ;

a Chrysostom.  
 Hom. 6. 7. 4.  
 38. in Mat.  
 Laſtant, de ve-  
 ro Cultu. c. 20.  
 Clem. Alexad.  
 Grat. Exhort.  
 ad Gent. Pa.  
 dag. l. 3. c. 11.  
 Salu. ae Guber.  
 Dei. lib. 6.

Applauſe ; If ( a ) *Play-Bookes, which are the very Devils Grammar, and the chiefe fomenters and nourishers of all wickedneſſe and prophanneſſe whatſoever* ; If prophane, laſcivious, and friuolous Ballades, Poems, Tales, and leſts : or bitter and inuectiue Treatiſes, againſt the practice, power, profeſſion, and Profeſſors of Religion, may be readily Authorized without controule ; as wee ſee and knowe they are : whiles the Workes and Writings of ſuch who oppoſe themſelves againſt the Doctrinall, or Morrall Errors of the Times, are ſmooothered before they come, or elſe ſuppreſſed when they come to light ; Alas, what will become of our Religion, our Manners, our Church and ſtate ere long ? Surely they will be altogether loſt, or elſe endangered : they will bee quickly overgrowne with Heresies, Poperie, Arminianiſme, Luxury, Riot, Exceſſe of Sinne, of wickedneſſe, and all prophanneſſe, (which I hope the Wiſe, the Vigilant, Prudent, Zealous, and right Chriſtian Senators of our high Court of Parliament, will carefully lay to heart :) whereas if the Preſſe were ſhut to the former, and open only to theſe Orthodox & latter writings ; theſe ſpreading Heresies, Errors, ſinnes, and vices, would ſoone pull in their hornes, and neuer dare to ſhew their heads among vs. Well, to paſſe by this, I would faine be ſatisfied in this *Quere* : Whether theſe Popiſh Deuotions were euer Licenced or approved for the Preſſe ? If ſo, then he that Licenced them, and he that publiſhed them, haue the greater Sinne, the more palpable and apparent guilt. What was it not enough for the Author to print or to diſperſe them covertly, but that he muſt grow ſo ( b ) *Impudent and Audacious*, as to procure a publique Licence and ſpeciall Approbation for them : that ſo hee might vent and publiſh his Popery to the World, *Cum Privilegio* : to giue the greater and more publique ſcandall and offence : the deeper wound and blow to our Religion and our Church ; the more irrecoverable advantage, and notorious triumph to the Church of Rome : the

b Fortem animu  
 praſtant  
 rebuſ, quai tur-  
 piſter audent.  
 Iuuen. Satyr. 6

the more dangerous downfall to our Religion? and that these his Popish Devotions might stand as an vnanswerable, authorized and approued record against vs vnto all Posteritie? Certainly the Authors impudencie in seeking, and his treachery in purchasing this publicke and notorious Approbation for his Booke, that so it might doe the greater hurt, and giue a more fatall and pernicious blow and brand to our Religion, is so far from extenuating, that it doth infinitely aggrauate and increase his guilt. Authoritie added vnto euill things detracts not from their euill, but intends it more: this Approbation therefore will not salue, but fester and inlarge his fore. But were these Popish Devotions Licenced in good earnest? Why then was not the Approbation annexed to the written Coppy as it ought to be, but to a meere loose Paper, which was neuer ioyned with the Coppy? Why doth the Printer report abroad, that the *Bishop of London* neuer read the Booke; and that he carried him nothing but a bare white Paper, with a Message from the Bishop of *Winchester*, that now is, to Licence these *Devotions*: to which he set his hand, and wrote his Approbation, when as he neuer had perused, nor seene the Booke it selfe? Either the Printer therefore is a lying Knaue, (as most report him to be:) or else the Bishop of *London* neuer read, and so neuer could approue this Booke: But admit the Printer (whose dishonestie is reported to be such, that he will Print any thing whatsoever for his priuat gaine,) hath mis-reported the carriage of this Licence, and that the BB. of *London* read the Book (as is most probable, because his Aprobation shews as much:) yet I would willingly learne thus much, whether this Printed Coppy differs not from the written one, which was allowed by his Lordship? or whether there is not some Popery inserted in the Printed, which was either wholly razed out, or else omitted in the written Coppy? For mine owne part, I cannot but suspect, that most of the Popery, that is broached and couched

in this booke was foysted in at the Presse, without my Lord of Londons priuitie: and the more iealous am I of this, because the Printer had his written Coppy but by peecemeale, sheete by sheete, and not compleate together; because the written Coppy was taken from the Printer as he Printed it, by the Author, against the vsuall course: and because there were sundry leaues reprinted and altered at the Presse by the Authors bare direction: (who hath likewise lately made some alterations in our Common Prayer Booke, by what Authoritie I knowe not: ) So that it is most probable, that our Author hath exceeded, and abused, not followed his Authoritie, which makes his crime the greater. So that this first excuse and Plea, doth onely aggrauate, not lessen or abate his faulte.

**Excuse 2.**

\* *Discoro te, celandas schedulas scripsisse, an prodendas? si ut celares, cur scripsisti? si ut proderes, cur celabas?* Hierom. Apolog. aduer. Ruffinum, c. 10.  
*Non malitia genus, scribere quod occultes. Si vera sunt qua scripsit, cur publicum immisit? si falsa, cur scripsit?* Intemperantia est scribere quicquam quod occultari velis. Hierom. adu. Ruffinum. l. 1. c. 1. T. O. 2. p. 233

Our Authors second excuse is this: *That these Priuate Deuotions of his were compiled for the priuate use of a well-disposed friend, without any meaning to make the same publike to the World: though a certaine number of them, by leaue and warrant of the Ordinary, were printed at the charge of the Party; for whose onely use the same was collected; to save the labour and trouble of writing Coppies, to be sparingly communicated to some few freinds: they are the very words of the Author in his Epistle to the Reader, in the last Edition; which is but shrowded vnder the Printers name, when as in truth it is the Authors owne, as the Printer hath in part confessed: These Deuotions therefore being Printed but for the benefit of some priuate friends, without any intent to make them publike, may seeme to mittigate, if not excuse the Authors guilt.*

To this I answere: First, that this vnder-hand-printing and spreading of these Deuotions among some priuate friends, is a violent and strong presumption; that the Author was conscions to himselfe; that they were fraught with Popish trash: If they were the *priuate prayers, published by the Authority of Queene Elizabeth, as his Title page and Preface doe surmise:*\* or if they were orthodox



or fit to further and encrease Devotion, why should hee thus  
conceale them from the world, and imprison them in the  
hands and closets of some few priuate friends: since *Truth*  
desires to be publick, & seeks no corners for to hide her self?  
If they were Popish and corrupt, why then were they  
printed and disperced sparingly among some priuate  
friends: or why were they Penned and collected, why  
were they printed or disperced at all? Secondly, this  
close and secret scattering of these Popish Devotions, is  
ten times more dangerous and infectious, then the open  
publishing of them to the world at first: because it findes  
the least opposition, and so (perhaps) seduceth many  
before it be discovered: (a) *As a concealed enemie, or*  
*fire in a close obscure building, which is not obuius vn-*  
*to all mens sight, are most pernicious and inenitable:* so Po-  
pish Pamphlets which passe from hand to hand, and are  
scattered vp and downe in priuate, are most seducing and  
infectious: because they passe without discouerie and  
controle: whereas they would quickly be descried, and  
so either answered or suppressed, before they could in-  
trap, infect, or poyson any, were they but obuius vnto  
all mens view and censure at the first: so that our Au-  
thors vnder-hand communicating of his (b) Popery  
doth aggrauate his fault, and make his dealings more  
suspicious, (c) *because they shunne and flie the light, as all*  
*euill workes and workers doe.* Thirdly, I would demand  
what priuate friend that was, for whose vse these pri-  
uate Devotions were compiled, who would bee at so  
much cost and charge, as to print such Popish trash as  
this. Was this priuate friend a Papist, or a Protestant?  
If a Papist, (as I dare presume it was) then questionlesse  
these Devotions which were composed for the benefit  
and vse of Papists, must needs be Popish: If a Prote-  
stant: then doubtlesse it was such a one whom our Au-  
thor would perswade to become a Romane Profelitte, yea  
to enter into Popish Orders, to which these *hommes of*  
*Prayer* onely suite: else hee would neuer haue taken so

\* *Veritas nun-*  
*quam latet.*  
Seneca *Troas*  
Act. 3. *Bonus*  
*sermo secreta*  
*non quarit,*  
*quin potius de-*  
*lectatur lau-*  
*dibus suis, &*  
*testimonio plu-*  
*rimorum.* Hie-  
rom. Epist. 12.  
cap. 3.  
a *Ira quate-*  
*giur nocet:*  
*profecta perdit*  
*odia vindicta*  
*locum:* Senec.  
Medea. Act. 2.  
Anima pestes  
tanto periculo  
sui ladunt  
quanto subti-  
lius serpunt:  
Concil. Cabilo-  
nense. 2. can. 32  
b 1oh. 3. 19. 20.

d Noscitur ex  
comite, qui non  
cognoscitur ex  
se. Carm. Pro-  
uerb.

much paines, to compose these Canonick and Popish Devotions, for his priuate vse, which Protestants doe disclaime. It were well therefore, if this our Authors friend were enquired after, that so we might (d) know his Religion by his friend: which is in part discovered by his booke. Thirdly, I answer: that this is but a meere forged and false pretence, as most evidently appears: First, by the multitude of the bookes that were printed off, yea sold, at first: being 250 at the least, as the Printer hath confessed: since which, there hath beene a second Impression of 1000. Bookes more, little different from the first: Now would any one be so mad, as to print off 1250 Bookes at least, to bequeath as a Legacie or New-yeares-gift to one priuate friend or two, when as twelue or 20 Bookes would serue for such a purpose? the multitude therefore, and second Impression of these Devotions, together with their publike Sale, doe sufficiently euidence: that the Authors end in Printing was, to publish them vnto the world; and by them to scatter his seeds of Popery farre and neere: Secondly, our Authors tending his booke to licence to the Ordinary, & his procuring of his annexed approbation, is a pregnant testimony, that his first intent was to divulge it, else there were no neede of any such approbation: Thirdly, the Ordinaries approbation which runs thus: *I haue read ouer this Booke, which for the encrease of priuate Devotions, I thinke may well be Printed, and therefore doe giue Lycence for the same. Geo. London.* doeth intimate as much: else hee would haue entred his approbation thus. *I giue Lycence for some few Copies of this Booke to be Printed, for the vse and benefit of some priuate friends of the Authors: (and not, for the encrease of priuate Devotions: I thinke it may well bee Printed,)* which is no priuate, but a publike approbation for a popular and publike vse: else why should the Author himselfe affixe it to his last, as well as to his first and second Editions: the first, the second, third and last Editions had but one and the same allowance: therefore one and the

the selfe-same publike intent. Lastly, our Authors *Preface* to his first Edition, (to omit his other Prologues, and Aduertisements to his seuerall houres of Prayer, his Lent, and Ember weekes, which testifie his intent to publish these Deuotions:) doth as clearly euidence, that his first intention of printing these *houres of Prayer*, was to divulge them to the world, and not to communicate them to some priuate friends alone: as his causing of 280 *Lights and Tapers* (as I haue heard) besides *Torches*, to bee lighted in the Cathedrall Church of *Durham*, on *Candlemas* day last past, after the Popish custome, (e) as if the God of Light had needed *Lights & Tapers* to behold his blind & dark Deuotions, did then euidence and discouer him to be a notorious and professed *Papist*, or a *Pagan* rather: who (f) were addicted to this Ceremonie, of lighting *Tapers* to their *Idoll Gods*: For in his *Praeface* he layes downe foure reasons, of setting forth these new Deuotions more fully then they were in *Queene Elizabeths* dayes: As first to continue and preferue the olde ancient *Lawes* and godly *Cannons* of the Church to abandon all extemporarie and conceined Prayers; to reduce men to an orderly and set forme of Prayer, and to instruct them both what, how, and when to pray: Secondly, to let the world vnderstand: (pray marke this well, and then indge whether these were onely printed for a priuate friend:) That they who giue it out, and accuse vs here in *England*, to abandon all the ancient formes of *Piety* and *Deuotion*, &c. doe but betray their owne infirmities, &c. Thirdly, that they (not his priuate friend) who are this way already giuen, and whom earnest lets and impediments doe often hinder from being partakers of the publike, might haue here a dayly and deuout order of priuate prayer, wherein to exercise themselves, and to spend some *Houres* of the day at least, &c. Lastly, that those (not one friend or two of his:) who perhaps are but coldly this way yet affected, might by others example be stirred up to the like *Heauenly* duty of performing their *Dayly*, and *Heauenly* Deuotions to *Almighty* God, &c. Now these foure popular, and publike reasons, doe diametrally

c Accendunt  
lumina veluti  
in tenebris.  
Num igitur  
mentis sua cō-  
pos putandus  
est, qui auctori  
& datori lum-  
minis candelarum  
& cerarū  
lumen offert  
pro munere?  
&c. Laet. de  
vero Cultu. l.  
6. c. 2.

f Tertul. Apol-  
log. aduersus  
Gent. l. 1. c. de  
Idolat lib. Laet  
De vero Cultu  
c. 2. Rhenanus  
Comm. in Ter-  
tul. Apolog.  
Ormerod. Pa-  
gano, Papisimus  
Semblance 37.  
123, 124 125.  
Baru. h. 6. 18.

*g In una re,  
 q<sup>ua</sup> in parua  
 Epistola, quāta  
 varietas q<sup>ua</sup>  
 dissimulatio  
 mentiendi?  
 Hirom. Apol.  
 adu. Ruff. c. 10.*

diametrally oppose, and contradict, *this (g) lying*, and forged excuse, which the Author Fathers on the *Printer*: that this Booke was neuer intended, *to be Printed for any publique, but onely for the private use, of a private Friend, at whose cost, and charge they were Printed at the first*: So that this pretence is meere ly false, and will not mittigate nor allay his Crime.

*Excuse 3.*

The third Excuse which our Author, or his friends in his behalfe may plead, is this: that some of the Popery in the first, is cleerely purged out of the second, and third Editions: and therefore the Author may bee well excused, and his Booke may passe for currant now.

*Answer 3.*

To this I answere first; that the purging of the first, and second Editions of some drugges of Popery, is a manifest, and plaine confession, that there was Popery couched, and vented in them at the first, else why should they be purged thus. Secondly, I answere; that in the second Impression, there was onely one point of Popery; to wit, *the Prayer for the dead*: a little (*h*) altered, obscured and refined: but there was no point cleane obliterated, no not so much as this Prayer for the dead, vnlesse you will haue the man aliue, euen then, when as his Soule is disunited from his body; which is an absurd, and impossible thing. Thirdly, in the last Impression, there are onely two Popish Assertions rectified; to wit, *the Mediation of Angels*, not altered in the second; and *the Prayer for the Dead*, refined onely in the second, but quite expunged out of the last Impression: which though it bee cleared of these two: yet it is still furnished with those 18. other points of Popery which I haue formerly deduced from it: and that Popish trash, and Romish absurdities, which I haue discovered in my precedent Conclusions. Yea, the very forme and method of it, which is wholly Popish, is still the same: wherefore there needs a further purging of these vnclane Demotions, I meane by fire, which onely can defecate, and cleanse them from their Romish drosse. Fourthly, though there

*h Sapientia  
 eorum vs plu-  
 rimum efficiat  
 non abscondit  
 vitta, sed ab-  
 scondit. Laſtāt  
 De falsa Sap.  
 l. 3. c. 26.*

there are some points of Popery obliterated, not voluntarily, but vpon great complaints at Counsell Table : yet there is no point at all recanted in any of the subsequent Editions, to giue any publike satisfaction to the World : yea, there is neither of the Editions suppressed, or inhibited sale as they ought to be : but all of them being of one date, of one yere, euen 1627. hauing the selfe-same allowance, and approbation prefixed them, are sold, (& for ought that I know Printed,) promiscuously without any let, or contradiction: so that our Author stands but where he did at first, since all his editions stand approoued, and passe for currant Coyne. Fiftly, the *private Prayers Authorized by Queene Elizabeth* 1560. though they mention the first, the third, the ninth *Howers of Prayer, the Vespers, and the Compline* : yet in the second, and third Editions of them, 1564. and 1573. these Popish phrases, and Howers are totally omitted, there being no remainders of them left : And yet our Author to propagate, and authorize his new-broached Popery, can waieue, and passe by these latter, and refined Impressions, where these Howers are expunged, and betake himselfe vnto the first, and worst Impression onely : and will hee not much more doe the same in his owne Denotions, if occasion serue? will hee not easily disclaime the latter, and owne his first Impression, which hee neuer yet recanted, if Popery should once get head among vs, as it now begins to doe apace? yes verily : Wherefore since hee hath taken this liberty to himselfe, to waieue the last, and cleaue vnto the first Impression onely of these *private Prayers* : so he must giue vs leaue, (as wee haue done,) to doe the like with his *Denotions, and Howers of Prayer*, especially, since the first Edition of them was neuer yet suppressed, nor recanted : so that this excuse doeth more condemne, then quit, and no wayes helpe nor cleare our Author.

If it be now replied ; that his former Editions may be all suppressed, and that a further *Index expurgatorius* may passe vpon them, till all their Popery and Errors, are quite cleansed out.

Excuse 4.

Answer 4.

*a Cur eorum  
ne verbo qui-  
dem quempi-  
am audent la-  
dere, nos solos  
expellere cupi-  
unt? Nos soli  
quis Ecclesia  
cōmunicamus,  
Ecclesiam  
scindere  
dicimur? Oro  
te, nonne aqua  
est ista postula-  
tio, ut aut il-  
los nobiscum  
expellant, aut  
nos cum illis re-  
meant. Hierom  
Epist. 72. c. 3.*

I answered first; that most of the former Impressions, be already vented, and dispersed into sundry mens; yea, into Papists hands, (who store them vp as Jewels, and Monuments of their Church, and our defection from our selues, to them :) therefore it is now impossible to suppress them. Secondly, those who should haue suppressed, and crushed them in the shell, are now such Sanctuaries, and Shelters to them : (a) *that in steed of suppressing them, they intercept such Bookes at Presse, as giue any answer, or reply vnto them, not suffering them to passe the Presse on any termes; when as they should in Iustice, either Licence both, or neither at the least, and not one side alone.* And is there any likelihood then, of calling in these Popish Denotions, which are thus guarded, and protected, euen in despite of Parliament, which labors for to Damne them? Thirdly, no *Index expurgatorius*, but onely an *Ignis expurgatorius*, can cleanse them from their Popish drossie. The whole frame, and almost the moitie of their subiect matter, is meere Popish, as I haue already proued : and can any thing then but fire, and fagot, refine, and purge them as they ought to be. And why should they not bee purged, and refined thus? Are they not a publike brand and blemish to our Church, and a strong record against our cause? Are they not a great aduantage to our Popish Aduersaries, and a griefe, and eye-sore to our Friends, and all that with the wel-fare of our Zion? Can any thing but fire expiate their guilt, or satisfie, and wipe off that disgrace, that brand, & great dishonour, which they haue brought vpon our Religion, and our Church? If *Doctor Mocketts Booke*, if *Maister Eltons Booke vpon the Commandements*, for some few points of *Puritanisme*, onely, (as they stile it,) in the burning of which, *Master Cozens* and his Patrons had the greatest hands, though they neuer stird, nor spake as yet to my remembrance, against any Popish Treatises whatsoeuer. If *Parvus his Booke*, (himselfe being but a meere Forraigner, and out of our Kings Allegaunce,) for one meere point of State, against the  
Supremacy



*Supremacy of Kings*, were so solemnly burnt, with all the ignominy, and disgrace that might bee; and could not haue the happinesse, nor fauour of an *Index expurgatorius*, to wipe out these their Errors in some new Impressions: shall Master *Mountagues*: shall Master *Conzens* his Booke, (he being a Minister of our owne Church, at least in outward shew, and not a forraigner as *Parus* was,) wherein there is twentie points of Popery broached at the least: wherein there are sundry prophane, and dangerous passages, and Popish absurdities: wherein the (*b*) *Sacred ashes*, Fame, and Pietie of our Religious, and renowned Queene *Elizabeth*, are *Prophaned*, and made the Shelters, and Patronage of Popery; and the very Doctrine, and Practise of our Religion are highly violated; finde so much fauour, and vniust coniuance, as to escape the fiery flames which these haue vndergone? God forbid: Certainly, though Master *Conzens* hath a singular facultie in altering, and purging of our *Common Prayer Booke*, where hee hath purged out *Ministers*, and put in *Priests*, of purpose to bring in *Masse*: yet it is requisite, that these Bookes of his, should bee at leastwise censed from their Prophane, and Popish drosse, by such solempne and publike flames, as will desolue them into ashes, and quite annihilate that publike scandall, and purge out those deepe-died blots, and open scarres, which they haue iustly brought vpon our Church: So that this fourth excuse is weake and bootelesse.

If any obiect; that many of those Popish points which I haue laid vnto our Authors charge, are not directly broached, but onely wrested, and inferred, by strained collections from certaine passages in these his *private Denunciations*, of which I ought to make the best construction.

I answer first; that sundry of the points, as that of *Canonically Homers*; *Mediation of Angels*; *Prayers for the Dead*; *Seuen Sacraments*; *Canonization of Saints*; *The Apostolicall, and Diuine Institution of Lent*; *Auricular Confession to a Priest*; *The approbation of Priests, and Altars*,

O 2

*b Heretici odio digni sunt, vel eorum quod sancti cuiusq; viri memoriam tanquam sepitos iam cineres prophana manu ventilent. & qua silentio sepeliri oportebat rediuisa opinione diffamant. Vincent. Lirinensis. contr. Heres. cap. 11.*

Excuse 5.

Answer 5.

and

See P. 39 54 and with them of Masse : *The inhibition of Marriage at*  
*c Brene sit* *in mine seasons ; and the Authoritie of the Church of Rome,*  
*quod . . . puer* (our Authors best beloued Mother,) with sundry others,  
*audet. Iou. Sa. 8* are so particularly, and clearely set downe in positive  
*d A minimis* words : and the residue of those Popish points, so neces-  
*incipiunt qui* sarily, and plainly deduced from his words and meaning,  
*in maxima* being Paraleld with those Popish Authors, from whence  
*proruunt Bern.* they were extracted ; that he who runnes may plainly  
*de Ord. Vitæ,* read them : and I should haue wronged our Author much,  
*lib Col. 1126.* had I not made such Expositions of his words, which  
*c Ha'ent hoc* will properly brooke no other construction, then  
*Hæretici pro-* that which hath bene given them. Secondly, the whole  
*prium, ut mi-* frame and modell of these *Deuotions*, together with the  
*lis bona promi-* subiect matter of them, were wholly borrowed, and con-  
*sscant, quate-* farnicated out of Popish Tractets, and Deuotions : and  
*nu. facile* besides our Authors end, and drift in publishing them,  
*sensus audien-* was no other, but to scruce, and vsheer Popery into our  
*tis illudant.* Church, \* as I haue already prooued. No charitie therefore  
*Si enim saepe* ought so farre to foole, or blind mee, as to put out mine  
*praua diceret,* eyes ; or cause mee for to thwart the very meaning,  
*cuius in sua* words, and purpose of our Author, to excuse his guilt ;  
*prauitate* which is so grosse, and obuious to the eyes of all men :  
*cogniti, quod* that I should but contract my owne guilt, in abating his.  
*vellet, minime* Lastly, let such who make this Plea consider ; that it al-  
*persuaderent.* wayes hath, it is, and cuer will bee, the beaten roade, and  
*Itaq. permis-* method, of all insinuating, and seducing Spirits, to couch,  
*cent recta per-* and broach their Errors at the first, as warily, and (c) spa-  
*uersu, ut offen-* ringly as may be : and to scatter (d) some seeds, and kernels  
*dendo bona au-* of them, here, and there, in short, obscure passages, (e) and  
*ditores ad se* not to sow them thicke together, but with some intermixed  
*trahat: et ex-* truethees, for feare of present discovery: that so they might spring  
*bibendo mala,* and grow up by degrees, till they haue gotten strength and  
*latens eos pesse* force to grapple, and encounter with the Trueth in open field :  
*corrumpano,* This the (\*) common proverbe, and the experience and  
*Græg. Mag.* practise of all Ages testifie : Whence, the (f) Fathers in  
*Moral. l. 5. c. 11* *fiduciam capiant, & quodam favore malis studiis inuincantur: tam enim contra ista sua*  
*Id certe moris* *venena intrepidi effundunt* Chryl. in Mt. Hô 47. \* *Nemo repens fuit inceptissimus.*  
*est apud hæ-* Iuuen Satyr. 2. f See Irenæus & Epiphanius contr. Hæres. Athanas & Hilar contr.  
*reticos, ut obum-* *Arian. Hierom contr. Ruff. contr. Pelag. lib. August. Tō. 7. & Prosper contra Collas,*  
*brant, scriptos,*  
*et occultent in*  
*principiis quo-*  
*usq; maiorem*

the Primitive Church, who knew that Heresies must bee  
 alwayes crushed in the shell, haue bene so zealous ouer  
 springing Heretiques, that they haue sifted euery Sen-  
 tence, word, and syllable of their Writings to the bran,  
 and giuen them that interpretation alwaies, which was  
 most sutable and consonant to their Hereticall and pernicious  
 purposes and intents : whenas they would haue  
 borne a more fauourable, Orthodoxe, and sayrer con-  
 struction, had they beheld them onely with the eyes of  
 Charity, and not of Iustice, providence, and discretion  
 too : And is not this our Authors practise ? \* Doth he not  
 cunningly sow and intermixe his Tares and Drugs of Popery  
 with seeds of Truth, and Scriptures? doth not he like a Nurse,  
 or skilfull Physitian sweeten his Popish Pills, and bitter Poti-  
 ons with some sugered and pleasant ingredients : and adorne  
 the poysonous and rotten carcas of his Booke, with the Saint-  
 like Stile, and Title of Deuotion ; that so his truthe, his pic-  
 tie, and glosing Title, might draw downe, and vent his Romish  
 Errors, pylls, and poysonous Potions ? Why then should a-  
 ny out of a blinde and foolish Charitie, extenuate or  
 conceale his treacherous and seducing Practises, or quash  
 off these his poysonous, though health-promising Poti-  
 ons, to his owne and others hurt : and not diuulge and  
 lay them open to the view of all men, in the amplest  
 manner, that so they might auoide and shunne them  
 more ? Well, let other men conuiue and wincke at  
 Errors ; and smoothe ouer, slight, or disregard ; or else  
 extenuate, salue, or skinne ouer these Popish passages,  
 Doctrines, and pernicious practises, of our Author whiles  
 they will, out of a foolish pitty or deluded Charitie :  
 (which is the ony meane to spred their poyson and con-  
 tagion farre and neere : and to betray our Church and  
 Truth into our enemies hands without resistance : ) Yet

\* *Istud fallendi arte machinatus est, ut per bona facilius suaderet et mala. Sed tanto magis cauendus est, quanto occultius sub diuini legis umbraculis latitat. Scit enim satores suos nulli fare cito esse placituros, si nudis et simplicibus exhalentur: idcirco eos calellis eloquiis velut quodam aromatico aspergit, ut ille, qui humanum facile deprecatur errorem, diuina non facile conseruator acule, itaque facit, quod his solent qui paruulis austeram quandam temperantur pocula, prius ora melle circumlinunt, ut in-*

*cauta etas dum dulcedinem praeferat, amaritudinem non reformidet: Quod etiam si cura est qui mala gramina, et noxios succos medicaminum vocabulis praeolorant, ut nemo forte ubi superscriptum legerit remedium, suspicetur venenum. Vincent. Lerinensis: Adu. Hec. scap. 17. 23. See Gregor. Mag. Mor. l. 5. c. 11. & l. 18. c. 9.*

my poore Iudgement, and my Conscience tell me, that I cannot act a greater or higher part of *Love* and *Charitie*, to God, to Church, to State, or to the ouer-credulous, and secure soules of men, who are apt to swallow all that comes to hand without suspition: then to Anatomize and rip vp all those hidden vaines, wherein the Romish and soule-slaying poyson of these *Deuotions* lye, and to display them to the World, that so men might shunne their venome and Infection for all future times. In which I haue gone so euently betweene the Author and the Trueth, that all Circumstances being well considered, I hope I haue neither gone to farre in straying of the Words and meaning of the one, nor fell to short (but where my ability and leasure could not reach) in vindicating the wrong and quarrell of the other: which cleares my Innocency, and falsifies this Excuse.

*Excuse 6.*

\* The Printers  
Epistle to the  
Reader.

b It seemes by  
this that there  
were more  
heades, and  
handes then  
one, in consar-  
cinating and  
collecting  
these Deuoti-  
ons: a matter  
woorth inqui-  
rie.

i The Printers  
Epistle to the  
Reader.

*Answer 6.*

k *Nemo non  
benignus est  
sui iudex.* Sen.  
de Beneficijs,  
l. 2. c. 26.

The last excuse which may be made and pleaded for our Author, is that which the supposed *Printer* (but in truth the very Author) makes. (\*) *That whatever reproachfull Imputations haue beene cast vpon the Author or his Booke by the maleuolency of some dispositions of the times, who make this Booke of his an Apish imitation of Romish Superstition: yet he is a faithfull Minister, though inferior vnto most,* (a clause which neuer came from any Printers quill, who alwayes doe applaud their Authors, not depreesse them thus:) *and a Member of the Church of England: and that he (h) and others who were therewith acquainted before the Printing of the Booke; are as ready to ingage their credits, and liues, in defence of the Faith of the present Church of England by Law established, and in opposition of Popery and Romish Superstition, as any other: therefore the Author and his Worke are guiltlesse.*

To this I answer: First, that these are but the *Printers* vaunts, and bragges, if (i) *Titles may bee credited,* and not the Authors Plea; who ought to iustifie and acquit himselfe. But admit it be the Authors proper Plea; as in truth it is, though the Printer beare the name: I answer in the second place, that our Author (k) may be

be to partiall a Iudge in his owne behalfe: and therefore he must referre himselfe to such impartiall Iudges, who can iudge more clearely of him then himselfe: and that (l) not by his words alone, but by his deedes; by which he shall be iudged at the last. Wherefore wee must not wholly dote vpon our Authors or the Printers words, but sentence or acquit him by his workes. Now it is as euident as the Sunne at Noone-tide, that these *Denouitions* of our Author are wholly Popish both in Method, Manner, Forme, and Vse, and all concurring circumstances; as this *Suruay* and Censure of them prooues: Why then should we ballance or Iudge him by his own, or by his Printers smoothe and glosing words, which are contrary and repugnant to his Workes? If Wordes or ample protestations of Sincerity and Loyalty to the Trueth and Church might passe for currant: Then (m) *Heretiques*, who alwayes giue good words, protesting that they are for Christ and for his Church, when as yet they war against them, vnder these pretences; might alwayes scape vnsentenced, and vndiscouered, and passe for Orthodox, zealous, and true hearted Christians. (n) *Hee therefore who professeth himselfe a Christian, a Protestant, or faithfull member of our Church, and would haue others deeme him so: must declare himselfe to be such a one, not onely by his words, but by his fruits and actions: which if they contradict his speeches (as our Authors doe:) they are so farre from expiating the guilt, (o) that they doe but propalate and discover the hollownesse and treacherie of his heart; and subiect him to the sharper censures: It skills not then what Verball protestations our Author, or the Printer for him make: since these his Howers of Prayer, which would vsheer Popery into our Church againe, with publike approbation, vnder the name and Standard of our blessed Elizabeth: to baffle, and cheate vs of that Or-*

Ep. 14 ad Ephes. Non in lingua, sed in corde Christianitas est; nec interest quali vitare sermone, res enim non verba quaruntur. Laet. de Falsa Sap. l. 3. c. 13. o Omnia dicta & facta tua inter se congruant & respondeant sibi, & una forma percussa sint. Non est huius animus in recto, cuius acta discordant. Seneca Epist. 34.

thodox,

Homines: malunt exempla quam verba, quia loqui facile est, praestare difficile. Laet. de vera Sap. l. 4. c. 23. m Heretici sub nomine Christi, militat contra nomen Christi: & fallendi arte per sermonem de se insinuant quod per exhibitionem negant Greg. Mag. Mor. l. 20. c. 8. l. 3 2. c. 16. n Heretici licet foris sint, tamen se nominant Christianos. Hier. Apol. adu. Ruff. c. 11. n Heretici per dulces sermones corda seducunt innocentium. Chrysost. Ho. 24. in Mat. n Qui profitetur se Christi esse: non modo ex his qua dicunt, sed ex his qua faciunt, cognoscuntur. Ex fructu enim arbor dignoscitur. Ignat.

\* This is directly com-  
mended by the Ar-  
ticles of Ire-  
land: *Artic. 5.* and the Iniu-  
ctions of *Qu.*  
*Elizabeth 1559*  
*Iniuict. 23.*  
which enioine  
Ministers to  
take away, ex-  
tinguishi, and  
vntirely destroy  
all Shrines,  
Tables, Can-  
dlesticks, Trin-  
dalls, & rolles  
of Wax, & all  
other Monu-  
ments of Ido-  
latric & Super-  
stition, so that  
there remaine  
no memory of  
the same, in  
walles, glasses,  
windowes, or  
elsewhere,  
within their  
Churches and  
Houses.  
p *Felix qui-  
cung, dolore,  
Alterum discas  
posse carere tuo*  
*Tibul. Eleg. 1.3*  
*Eleg. 7.*

thodox, pure, and vndoubted Religion, which we haue  
so long and happily enioyed, in peace, in wealth, and all  
variety of outward blessings: and therefore should not  
now begin to loath and cast it off at last: together with  
his alteration of our *Common prayer Booke*, and putting in  
of *Priests* for *Ministers*: his ingrossing of *Popish Prayer-  
Bookes, Portnasses, and Denotions* for sundry yeeres, and his  
curious and costly binding, and stamping of them after  
the Popish manner: his forwardnes in suppressing such  
Parallels and Answers as were written against Master  
*Mountaigne* his bosome friend, and brother in euil, with-  
out any lawfull warrant: his causing 280. waxe \* *Tapers*  
to bee lighted in the *Cathedrall Church* of *Durham*, on  
*Candlemas day last past*, as I haue heard: with the publik  
bruite, and faue of most that know him; procaine him  
an open and professed Papist, an industrious Factor, and  
an vndoubted member of the *Church of Rome*, whose  
good he wholly labours: and no true member of our *Eng-  
lish Church*. Since therefore our Author hath now no-  
thing left, to iustifie or excuse his person, or this worke  
of his, which is so derogatory, and scandalous to our re-  
nowned *Quesne*: so preiudiciall, and dangerous to our  
Church, our Cause, and our established Religion, which  
they oppugne, in a notorious, and high degree: and so  
aduantageous for the Whorish Church of Rome, who  
still contriues, and workes our ruine by our selues alone:  
I will here conclude my verball *Censure*, and *Surmize*, of  
him, and his Denotions; and leaue both him, and them,  
to the reall *Censure*, and *Surmize*, of that Honourable, Pi-  
ous, Zealous, and Graue Assembly of Parliament, which  
I hope, will render both to him; and them, according  
to their iust demerits: that so (p) *their penall ex-  
amples*; may prooue others *medecines*.

HIEROM. Epist. 54.

*Hec sunt quæ coargutione non indigent: perfidiam eorum  
exposuisse superasse est.*

FINIS.



